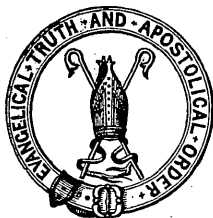






# Seabury Centenary



APR 21 1888

## Commemoration.

1884.



SEABURY CENTENARY HANDBOOK.







**BISHOP SEABURY**, 1st Bishop of the American Church.  
*Consecrated at Aberdeen, Nov. 14, 1784.*  
By Bishops KILGOUR, PETRIE, and SKINNER.

# SEABURY CENTENARY

## HANDBOOK.

### A Comprehensive Sketch

OF THE

FACTS RELATING TO, AND THE RESULTS OF,

THE

Consecration of Dr. Seabury

AS THE

FIRST BISHOP OF THE AMERICAN CHURCH.

---

BY AN EDINBURGH LAYMAN.

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“THE Kingdoms of this world have their innumerable centenaries, and they are useful of their kind if they serve to promote order and good government, or to hold up for example the virtues and noble actions of some distinguished citizen. But when in the Church, which is the Kingdom of God, and embraces the whole world, any portion of it has cause for grateful remembrance of some special benefit it has received through its human ministry in time long past, a benefit which was at that time essential to its very existence, it may surely be regarded as a matter for great rejoicing when that essential element has been restored to it.” These words—quoted from an article recently contributed to the *Scottish Guardian*, on the “Consecration of Bishop Seabury,” by the Rev. R. Skinner, chaplain at Berne, and a descendant of Bishop Skinner—fittingly open our prefatorial remarks.

The Episcopal Church in Scotland is about to commemorate one of the most important events in her history, viz., the one-hundredth anniversary of the consecration, by her Bishops, of the first Diocesan Bishop of the Church in America. The interest that is beginning to be awakened throughout the entire Anglican Communion in everything relating to that important event, and particularly in the forthcoming centennial commemoration of it, leads us to believe that a plain, comprehensive sketch of the principal facts connected with and resulting from the consecration of Bishop Seabury, including also a brief description of the past and present position of our own Church in this country, will not be unacceptable at the present time.

In preparing this Handbook for press, the Compiler has received much kind assistance and co-operation from those able to give information and correct errors as to facts. To all who have thus aided him in any way, he would take this opportunity of tendering his best thanks. Although the work may not be free from a few slight inaccuracies, still it is hoped that nothing of importance has been misstated.

## PREFACE.

Of course it has not been possible, in this little book, to give more than a general outline of that portion of the whole subject of Scottish and American Church History of which it treats ; those desirous of obtaining further details, are referred to larger works—*e.g.*, Dr Grub's Ecclesiastical History of Scotland, Dr Beardsley's Life of Bishop Seabury, Bishop Wilberforce's History of the American Church, &c., besides several works from the pens of American Divines. Also the Rev. W. Walker's Life and Times of Dean Skinner, and the Dean of Aberdeen's Sketches of the History of the Church of Scotland, will both well repay careful perusal.

During the progress of this work, the death has occurred of the Right Reverend Benjamin Bosworth Smith, Bishop of Kentucky, and Presiding Bishop of the American Church. He was the oldest Bishop in America, having been consecrated so long ago as October 31, 1832. He was therefore for over fifty years a Bishop, and was the last remaining link which connected the present generation with the beginning of a perfectly formed Church in America, a century ago. One of his consecrators was Bishop White, who was consecrated in England, the next Bishop to Seabury. The Bishop of Delaware (Dr Lee) who was consecrated in 1842, now succeeds to the title of Presiding Bishop. While writing this Preface intelligence has reached us of the death of another Chief Pastor in the American Church—the Bishop of Maryland (Dr. Pinkney)—who has died since accepting the invitation to be present at the Centenary Meeting.

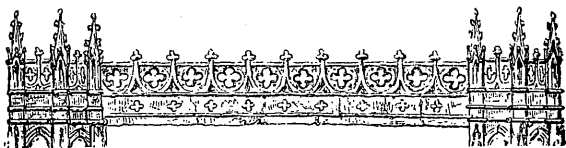
That the forthcoming Centenary Commemoration will mark the year 1884 as one of special importance to the welfare of the Episcopal Church in this country, and relatively to the whole Anglican Communion, cannot be doubted. It therefore behoves all Scottish Churchpeople to do whatever lies in their power to assist in ensuring the success of the Commemoration. That the publication of this Handbook may do something, however little, to promote that end, is the earnest wish of the Compiler,

AN EDINBURGH LAYMAN.

EDINBURGH, *June, 1884.*

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ERRATUM.—On page 39, last line, for Part IV. *read* Part III.



## SEABURY CENTENARY, 1884.

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### I.

#### Seabury's Earlier Days.

SAMUEL SEABURY was born at Groton, Connecticut, on the 30th of November, 1729. His father, a man of eminent piety, at one time belonged to the Congregational Church, but subsequently became an Episcopalian, and held the office of "deacon and priest" in connection with that Church. His son, the future bishop, was also designed for holy orders, and was educated with that view. Before completing his training for the high office to which he intended to devote himself, he visited Edinburgh for the purpose (as his biographer, Dr Beardsley, says) of spending a year in the study of physics and anatomy. Although there is no doubt that young Seabury actually did attend classes at the University of our Scottish capital—at least occasionally—the University records are silent on the point. By the time he had reached the age of 24, he had prepared himself for entering upon his career as a priest, and applied to the Bishop of London—then Dr Sherlock—as an American candidate for admission to holy orders. His request was granted, and he was ordained by the Bishop of Lincoln, Dr Sherlock having by that time become so infirm that he was unable to perform the ceremony of ordination. Leaving England shortly afterwards, Seabury arrived at a mission in New Brunswick, to which he had been appointed, in May, 1754. His ministration in this, his first field of priestly

work, did not extend over a long period, for three years afterwards he was promoted to the living of Jamaica, near his native place. His marriage with Mary Hicks, daughter of Mr Edward Hicks, of New York, took place three months before his induction to this living. His new charge appears to have been one which demanded much earnest and arduous labour. The locality in which he found himself was, in a considerable measure, given over to Deism, and in this state of things Seabury was not the man to sit still and make no effort for reform. Nor did he assume that quiescent attitude, for his active and faithful ministry in this charge is eulogistically referred to by his biographer. In the year 1764 his father died, and two years later Seabury obtained the rectorship of S. Peter's, Westchester. The Church in America now began to experience some of the effects of the revolutionary movement against the British Government which had begun to disturb the colonies. Seabury was not only a loyalist, but a man of strong convictions and of an active and combative disposition. To take a purely neutral position at such a time was not, therefore, possible to him. It was equally impossible that he should escape the displeasure of the eager advocates of American freedom. His action during this perturbed time was, however, in no way inconsistent with his position as a clergyman, being actuated by a love of law and order. Although, as Dr Beardsley remarks, he wrote against the schemes of the Continental Congress, and thus brought upon himself the hostility and persecution of the promoters of American independence, his loyalty was founded upon the deepest convictions of duty, and he adhered to it at the expense of his peace and comfort. His allegiance to the Crown ultimately made it necessary for him to fly from Westchester. But that did not save him from future persecution, nor from being subsequently arrested and imprisoned. For some time he found himself obliged to endeavour to support his family in New York by practising as a physician; and, indeed, it may be said that, during the whole period of the Revolution, his lot was anything but a peaceful or comfortable one. "But nowhere in America," says Dr Beardsley, "during these troublous times, was there any luxury to be enjoyed by the clergy and members of the Church of England. The

clergy, especially, were thrown into great embarrassment and distress, and the sympathy of their brethren at home was so much excited, that a subscription was set on foot, and money contributed and sent over to be distributed among a certain number, for the relief of their immediate necessities. To such a condition were the clergy reduced, when Seabury departed on his mission to England. As might be expected, he was no better off, in a worldly sense, than most of his brethren." "The voyage," Dr Beardsley tells us, "was undertaken at his own expense, and all the property which he had was embarked in the enterprise."





## II.

### The Necessity for Creating an American Episcopate.

NO one who is acquainted with the history of the American Church and the struggles which she had to endure, in the 17th and 18th centuries, with the local sectaries there, and irreligious people in the mother country, who combined against her interests with the British Government, no true Churchman, can fail to realise the inestimable importance of that gift which she was to receive at the close of such a lengthened persecution. For two centuries previously, including the revolution period, the English Church in America was not worthy of the name. Beyond the fact of the use of the Book of Common Prayer, there was no real link binding her to the English Church, as many of her so-called clergy had no Episcopal orders and led very indifferent lives. It is indeed difficult to conceive a more deplorable state of a Christian Church. And all this was owing to the utter indifference, aye, even positive opposition, to her, of the authorities at home in Christian England. Blinded by political intrigue and unawakened to any sense of their religious responsibilities, the ultra-Protestants, Bishops, clergy, and the Government alike, were deaf to the earnest and frequent appeals for an episcopate for their brethren in America. To be sure, there were some glorious exceptions, as in all such causes, and especially in Dr Berkeley, at first Dean of Derry, whose devotion to the interests of the American Church was so great as to be called by Dean Swift quite romantic and chivalrous. In the cause which he so unselfishly espoused he was indeed himself a confessor.—(From Rev. R. SKINNER's article on the Consecration of Bishop Seabury, *Scottish Guardian*, April 18, 1884.)

Before the War of Independence broke out, in 1775, there were many and flourishing congregations of the Church of England in the American Colonies. But there was no Bishop there, nor, indeed, in any British Colony. The clergy in the Colonies were under the jurisdiction of the Bishop of London, in the same way as the chaplains of English congregations in Continental Europe are at the present day; and, of course, American candidates for Holy Orders had to undertake the long voyage to England, a voyage which was both dangerous and expensive, in order to obtain regular ordination. During the war, the Church, already at a great disadvantage for lack of proper Episcopal superintendence, suffered severely. Many of the clergy were loyalists; the Church was regarded with unfriendly eyes by the American leaders on that account. Episcopacy was even supposed to be incompatible with a Republican form of government; and when at last peace was made, and the independence of the United States acknowledged by Great Britain, in the end of 1782, the Church, in the words of the Biographer of the venerable Bishop White of Pennsylvania, "was reduced to a very low condition, and almost in danger of extinction; most of her clergy having died, or removed from the country, or retired from active service, and none ordained to supply their place; and her congregations in most places broken up and dispersed."—(From Rev. J. S. WILSON's article on the Consecration of Bishop Seabury in Jan. No. *Scottish Church Review*.)

In 1783, the war between Great Britain and her revolted colonies in America terminated with the acknowledgment of the independence of the United States. While the Colonies were still a part of the empire, the British Government refused to allow Bishops to be consecrated for the clergy and laity in America professing the religion which was established by law in England. On the restoration of peace, the American citizens, who belonged to what was formerly styled the English Church, were left in a state of ecclesiastical anarchy. Both those who recognised the Apostolical Episcopate as a divinely appointed institution, without which a Church can hardly be said to exist, and those who looked upon it merely as a lawful form of government, essential to the well-being of



their own religious body, were convinced that, unless they could obtain duly consecrated Bishops, they would soon be lost among the sects by which they were surrounded. They naturally looked to their mother Church for assistance; but, though England, taught by adversity, was now disposed to act a better part, the laws forbade any one to be consecrated who did not acknowledge the royal supremacy, and apprehensions were also entertained that the consecration of Bishops for America would be viewed with jealousy and dislike by the new Republic.—(GRUB'S *Ecclesiastical History of Scotland*, vol. iv.)

Nevertheless, on the Festival of the Annunciation, March 25, 1783, a few weeks before peace was proclaimed in America, ten out of the fourteen remaining clergy of Connecticut met secretly at Woodbury, and selected the Revs. Jeremiah Leaming and Samuel Seabury as suitable, either of them, to go to England, and solicit consecration as Bishop of that State. Mr Leaming declined to undertake the responsibility on account of advanced age; and Dr Seabury accordingly sailed for England, carrying letters of recommendation to the English Archbishops, and arrived in London in the beginning of July. It is not necessary here to give an account of the reception he met with from the authorities of the English Church. It need only be said, by way of explanation, that the Archbishop of Canterbury, though personally willing to facilitate his consecration, was advised that the oath of allegiance to the King—which, of course, an American citizen could not take—could only be omitted from the consecration service by the authority of an Act of Parliament. And it was feared that political jealousies might ensue, should Parliament be applied to for such an Act, unless the State Assembly of Connecticut had previously given a formal sanction to the scheme by which the clergy of the State hoped to complete their Episcopal organization. Dr Seabury persevered for more than a year in the endeavour to remove the Archbishop's objections; and at last, thinking it hopeless to urge his case any longer in England, he renewed an appeal, which had already been indirectly made on his behalf, to the Scottish Primus for consecration.—(Rev. J. S. WILSON, in Jan. No. *Scottish Church Review*.)

The Scottish prelates were prepared in some degree for the consideration of such a request, by a correspondence which had taken place between Dr Berkeley, a prebendary of Canterbury, son of the good Bishop of Cloyne, and Bishop Skinner. Berkeley had exhorted the Scottish Bishops to embrace the first opportunity of introducing a Protestant Episcopate into America, declaring his belief that the king, whom he spoke of as a mild monarch who loved the Church as much as his grandfather hated it, several of his counsellors, and almost all the English Bishops, would look on such an act with satisfaction. The Scottish prelates, after some hesitation, assented to the propriety of the course recommended.—(GRUB'S *Ecclesiastical History of Scotland*, vol. iv.)

The following is a copy of the letter which announced the sentiments of the Scottish Bishops generally on the subject :—

[Bishop SKINNER to Dr. BERKELEY, 8th Dec., 1783.]

I have now the satisfaction to inform you that our Bishops express the warmest approbation of the late proposal from America. And I cannot convey their sentiments more properly than in the words of our worthy Primus, who has this day sent me his correspondence on the subject, and writes thus :—"By the enclosed you will see that there is no objection made to, but a hearty concurrence in, the proposal for introducing Protestant Episcopacy into America, and that all things bid fair for the candidate. I hope indeed that the motion is from, and the plan laid under the direction of, the Holy Spirit. But as it is a matter of the greatest importance, it is necessary we go about our part in it, with the utmost circumspection, and that we be not only ascertained of the candidate's piety, learning, and principles, but also know whether the proposal is only from himself, or if it is a plan laid with his American brethren, and if he is recommended and his consecration solicited by them. It would also be convenient to know why the English Bishops have denied him consecration. If we can get satisfaction on these points, I think it would be proper he should come to Scotland ; and none is so fit for procuring us the necessary information as Dr Berkeley, with whom I hope you will renew your correspondence on this important affair."

Another of our Bishops writes thus on the subject :—"If the majority of the Bishops concur, as I earnestly wish they may and hope they will, my humble opinion is, that a return should be sent without loss of time signifying our approbation of the proposal, and willing readiness to comply therewith, when ascertained of the person's qualifications and principles ; and at the same time inviting him to Scotland.

In short the very prospect of the thing rejoices me greatly ; and considering the great Depositum committed to us, I do not see how we can account to our great Lord and Master, if we neglect such an opportunity of promoting His Truth and enlarging the borders of His Church."

From these extracts you will see how well disposed our Bishops are to invest Dr Seabury with the Episcopal character, if he will only receive it at their hands with an honest acknowledgment of his being in full communion with them, and resolved to maintain a holy and happy fellowship between the Churches of Scotland and America agreeably to the rules and Canons prescribed for that purpose in the purest and most primitive times of Christianity.

Probably it was not long after the date of this last letter that the readiness of the Scottish Bishops to forward his mission was signified to Dr. Seabury. But it was not till the end of August, 1784, that he addressed the following letter to Dr. Cooper, Fellow of Queen's Coll., Oxford, and preacher at the New English Chapel at Edinburgh (an old friend of Seabury's), who forwarded it, with his compliments and a brief testimony in Dr. Seabury's favour, to Bishop Kilgour on the 13th of September.

51 LAMB'S CONDUIT STREET, LONDON,  
*August 31, 1784.*

My Dear Sir,—I hope this letter will find you safe at Edinburgh, in good health and spirits. Here every thing, in which I have any concern, continues in the same state as when I saw you at your Castle. I have been for some time past, and yet am, in daily expectation of hearing from Connecticut; but there have been no late arrivals, nor shall I wait for any, provided I have any favourable accounts from you, but shall hold myself in readiness to set off for the north at 24 hours' notice. With regard to myself it is not my fault that I have not done it before, but I thought it my duty to pursue the plan marked out for me by the clergy of Connecticut, as long as there was a probable chance of succeeding. That probability is now at an end, and I think myself at liberty to pursue such other schemes as shall insure to them a valid Episcopacy: and such I take the Scottish Episcopacy to be in every sense of the word; and such I know the clergy of Connecticut consider it, and always have done so; but the connection that has always subsisted between them and the Church of England, and the generous support they have hitherto received from that Church, naturally led them, though now no longer a part of the British dominions, to apply to that Church in the first instance, for relief in their spiritual necessity. Unhappily the connection of this Church with the State is so intimate, that the Bishops can do little without the consent of the ministry; and the ministry have refused to permit a Bishop to be consecrated for Connecticut, or for any of the 13 States, without the formal request, or, at least, consent of Congress, which there is no chance of obtaining; and which the clergy of Connecticut would not apply for, were the chance ever so good. They are content with having the Episcopal Church in Connecticut put upon the same footing as any other denomination. A copy of the Law of the State of Connecticut which enables the Episcopal congregations to transact their ecclesiastical affairs upon their own principles, to tax their members for the maintenance of their

Clergy, for the support of their worship, for the building and repairing of Churches, and which exempts them from all penalties, and from all other taxes on a religious account, I have in my possession. The Legislature of Connecticut know that a Bishop is applied for; they know the person in whose favour the application is made; and they give no opposition to either. Indeed were they disposed to object, they have more prudence than to attempt to obstruct it. They know that there are in that State more than 70 Episcopal congregations; many of them large; some of them making a majority of the inhabitants of large towns; and with those that are scattered through the state, composing a body of near or quite 40,000—a body too large to be needlessly affronted in an elective Government.

On this ground it is that I apply to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the Episcopal succession to the Church of Connecticut they will, I think, do a good work, and the blessing of thousands will attend them. And perhaps for this cause, among others, God's providence has supported them, and continued their succession, under various and great difficulties—that a free, valid, and purely Ecclesiastical Episcopacy may, from them, pass into the western world.

As to anything which I receive here, it has no influence on me, and never has had any. I, indeed, think it my duty to conduct the matter in such a manner, as shall risk the salaries which the Missionaries in Connecticut receive from the Society\* here as little as possible; and I persuade myself it may be done so as to make that risk next to nothing. With respect to my own salary—if the Society choose to withdraw it, I am ready to part with it.

It is a matter of some consequence to me that this affair be determined as soon as possible. I am anxious to return to America this autumn, and the winter is fast approaching, when the voyage will be attended with double inconvenience and danger; and the expense of continuing here another winter is greater than will suit my purse.

I know you will give me the earliest intelligence in your power, and I shall patiently wait till I hear from you. My most respectful regards attend the Right Reverend gentlemen, under whose consideration this business will come; and as there are none but the most open and candid intentions on my part, so I doubt not of the most candid and fair construction of my conduct on their part.

Accept, my dear Sir, of the best wishes of your ever affectionate

S. SEABURY.

The Revd. Dr. Myles Cooper, Edinburgh.

[Both this and the preceding letter are taken from the Rev. J. S. Wilson's article in the *Scottish Church Review*, previously quoted.]

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\* The Society for the Propagation of the Gospel; which paid grants of from about £50 downwards to 77 clergymen in the States. These grants were withdrawn after 1784.

On the 2nd of October—not more than a fortnight after Bishop Seabury's letter had reached him—Bishop Kilgour transmitted, through the Rev. John Allan, of Edinburgh, a favourable answer to its petition as follow :—

Dr Seabury's long silence, after it had been signified to him that the Bishops of this Church would comply with his proposals, made them all think that the affair was dropped ; and that he did not choose to be connected with them : but his letter, and the manner in which he accounts for his conduct, give such satisfaction, that I have the pleasure to inform you that we are still willing to comply with his proposal ; to clothe him with the Episcopal character, and thereby convey to the Western world the blessing of a free, valid, and purely Ecclesiastical Episcopacy ; not doubting that he will so agree with us in doctrine and discipline, as that he and the Church under his charge in Connecticut will hold communion with us and the Church here on Catholic and primitive principles ; and so that the members of both may with freedom communicate together in all the offices of religion. . . . As I cannot undertake a journey to Edinburgh, and it would also be too hard on Bishop Petrie in his very infirm state, the only proper place that remains for us to meet in is Aberdeen.

How soon Dr Seabury fixes on the time for his setting out, or at least how soon he comes into Scotland, I hope he will address me ; as the Bishops will settle their time of meeting for his consecration as soon thereafter as their circumstances and distance will permit. . . .\*

Dr Seabury arrived in Aberdeen on Friday, 5th November, 1784.



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\* Quoted from Beardsley's Life, &c., p. 140.



### III.

## Condition of the Church in Scotland One Hundred Years Ago.

A SLIGHT digression will here be made in order to describe, briefly, the condition of the Scottish Church at the time of the important historical event which we are trying to narrate, and in which she took so prominent a part.

At the date of Dr. Berkeley's first letter to Bishop John Skinner, 9th October, 1782, there were only four prelates in the Scottish Church—Bishop Kilgour, the Primus; Bishop Rose of Dunkeld and Dunblane, Bishop Petrie of Moray and Ross, and Bishop Skinner, coadjutor of Aberdeen. The clergy were about forty in number. There are no means of ascertaining the numbers of the laity, but they were not probably a twentieth part of the Scottish nation. (One hundred years before [1682] there had been 2 Arch-Bishops, 12 Bishops, and over 1000 Clergy in the Scottish Church.) The sufferings of forty years had been endured without complaint or remonstrance; the Government had almost forgotten the existence of a body which it continued to proscribe; and many even of the better informed of the English clergy were not aware that an independent hierarchy still existed in Scotland.

The position of the Church (says the Rev. J. S. Wilson in his article in the January No. of the *Scottish Church Review*) over which Primus Kilgour presided, must be already well known to Scottish Churchmen. The Penal Laws of 1746 and 1748 against Scottish Episcopacy were still in force; there were (in the summer of 1784) but four Bishops remaining—three of them residing in the diocese which was

still pre-eminently the stronghold of Episcopacy—viz., the Primus, at Peterhead; his Coadjutor-Bishop in the See of Aberdeen, John Skinner, at Aberdeen; and Petrie, Bishop of Moray and Ross, at Meiklefolla. The fourth was Bishop Rose of Dunkeld and Dunblane.

#### THE PENAL LAWS.

A short account of the Penal Laws passed against the Church in Scotland early in the eighteenth century is herewith appended; it will show the nature of the persecution to which Scottish Episcopacy was subjected for many long years. Dr Grub, in vol. iv. of his *Ecclesiastical History*, (from which the following is taken), graphically delineates the picture.

A statute passed in 1719 had prohibited all persons from officiating in Episcopal meeting-houses, where nine or more were assembled in addition to the members of the household, unless the persons so officiating prayed in express terms for King George and the royal family, and had taken the oath of abjuration. In the summer of 1746, being the nineteenth year of the reign of King George the Second, a statute was passed, entitled "An act more effectually to prohibit and prevent pastors or ministers from officiating in Episcopal meeting-houses in Scotland, without duly qualifying themselves according to law; and to punish persons for resorting to any meeting-houses where such unqualified pastors or ministers shall officiate." This statute contained provisions which seem to have been borrowed from the English and Scottish conventicle acts of the reign of King Charles the Second. It declared that all pastors of Episcopal congregations in Scotland should, before the first day of September then next, take the oaths appointed by law, and should after that date pray in express terms for the king and the royal family by name. All meeting-houses, the pastors of which should not comply with this enactment, were to be shut up; and all pastors, who should exercise their functions after the date mentioned without having registered their letters of orders, and without having taken the oaths, or without praying for the king and the royal family, were, for the first offence, to be imprisoned for six months, and for the

second or any subsequent offence to be transported to the plantations in America for life, and, if they returned to Great Britain after such sentence, were to be imprisoned for life. In order to ascertain what was to be deemed a meeting-house, it was further declared that any meeting, assembly, or congregation in Scotland, where five persons or more, in addition to the household, if in a house, or five or more persons in a place where no family was residing, assembled for the purpose of divine worship performed by a minister of the Episcopal communion, should be deemed an Episcopal meeting-house, within the meaning of the statute. Enactments also were made, for the first time, in regard to the laity attending the ministrations of the Episcopal clergy. It was declared that all persons attending the meetings prohibited by the act should, for the first offence, be fined five pounds, and for the second or any subsequent offence be imprisoned for two years; and penalties and disabilities were imposed on peers, and on persons elected members of parliament, magistrates of burghs, or other public officers, or having a right to vote at the election of such persons.

Severe as these provisions were, the enactment contained in the ninth section of the statute was, on ecclesiastical principles, yet more objectionable. It was as follows:—"Be it enacted by the authority foresaid that, from and after the said first day of September, no letters of orders of any pastor or minister of any Episcopal meeting or congregation in Scotland shall be deemed sufficient, or be admitted to be registered, but such as have been given by some Bishop of the Church of England or of Ireland; and in case any letters of orders, other than such as are before described, shall be registered, such registration shall be deemed null and void to all intents and purposes." This clause, taken along with other portions of the act, seemed to imply that all clergymen, whose letters of orders were registered before the first of September, and who afterwards obeyed the other provisions of the statute, might claim a legal toleration; but that after the first of September no clergyman of Scottish ordination, even if willing to obey the laws in all respects, would be allowed to officiate to more than four persons at a time. The clause, however, admitted of a more strict interpreta-



tion, and might imply that after the day mentioned no letters of orders would be sufficient except those granted by an English or an Irish Bishop, and that all Scottish letters of orders, though registered previously, should become null and void. In either sense, the obvious intention of the legislature was to suppress the Scottish Episcopal Church and the native clergy altogether, and to grant toleration to those clergymen only who derived their orders from the English and Irish Churches.

Early in the year 1748 another act was passed to further increase the rigour of the law in the same direction ; although to the credit of the English Bishops be it said, the measure was strenuously resisted by the peers spiritual when it came before the House of Lords.

Of course the result of these stringent laws, and the prejudice which they evoked among the more ignorant classes of the community, effectually answered the purpose for which they were intended. The clergy, in almost every instance, did their duty earnestly and courageously. But, as time went on, their numbers decreased, and there were no adequate means of keeping up a sufficient supply of pastors for the scattered flocks, which now required more than ordinary care and watchfulness. The few who devoted themselves to the priesthood became timid and desponding. They carefully taught the doctrines of the Church to those committed to their charge, but shewed little zeal to make them known to others.

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Such, then, was the condition of the Church in Scotland one hundred years ago, when an appeal was made to her Bishops to extend the Episcopate to the American Church—the Penal Statutes, as we shall see further on, not being repealed till the year 1792.



#### IV.

### The Consecration of Dr. Seabury.

THE solemn ceremony took place at Aberdeen on Sunday, Nov. 14th, 1784, the Right Rev. Robert Kilgour, *Primus*, officiating, assisted by Bishops Petrie and Skinner. The service was performed in a semi-public manner in the "large upper room" of the house in Long Acre, which at that time served at once as a chapel and the residence of Bishop Skinner's family. Bishop Seabury, who preached in the "upper room" on the afternoon of the day of his consecration, is said to have produced a favourable impression. "My father," says Dr Grub in a letter to Dr Beardsley on the subject, "then a boy, was present, and has often spoken to me about it. He recollected particularly that the Bishop used more gesture than was common in Scotland, and that he waved a white handkerchief while he preached." An interesting reminiscence this, calling up in the mind quite a living picture of the ceremony.

MANUSCRIPT

After the Consecration Sermon, the last four verses of Psalm xc. (Tate and Brady) were sung, as follows :—

To satisfy and cheer our souls,  
Thy early mercy send,  
That we may all our days to come,  
In joy and comfort spend.

Let happy times, with large amends,  
Dry up our former tears,  
Or equal, at the least, the term  
Of our afflicted years.

To all Thy servants, Lord, let this  
Thy wondrous work be known ;  
And to our offspring yet unborn,  
Thy glorious power be shown

Let Thy bright rays upon us shine ;  
 Give Thon our work success ;  
 The glorious work we have in hand  
 Do Thon vouchsafe to bless.

An interesting letter (published in the *Scottish Guardian*, April 25, 1884) from Bishop Skinner to the Rev. Dr. Berkeley, may here be given :—

ABERDEEN, Nov. 18th, 1784.

Rev. and Dear Sir,—From our former correspondence on the subject of American Episcopacy, I am inclined to think that you will be very well pleased to hear that this desirable object is now through the goodness of Providence in a fair way of being happily accomplished. I have the pleasure to acquaint you that Dr Seabury, the worthy clergyman so amply recommended from Connecticut, was consecrated in my Chapel last Lord's Day, and having done me the honour to stay some time with me, I have had much comfort and satisfaction in his conversation. He seems to be a truly pious, prudent, and well principled man, and will, I hope, be enabled to sow those seeds of pure and primitive Christianity, (by) which, with the blessing of God, will enrich America with a plentiful harvest of the means of salvation.

As I know this is a matter which you have very much at heart, I have taken the liberty of troubling you with a copy of the Articles of Union which our Church has entered into with the rising Church in Connecticut, and of the letter which we have written to the Episcopal clergy there, requesting their compliance with these Articles, as conducive to the support and edification of both Churches. This, you may believe, is the only end we have in view, by the part we have acted in this affair, and we shall be happy to think that it meets with your approbation. That of your Bps. perhaps, we are not entitled to expect—yet we will flatter ourselves that they will not think the worse of us for taking up the *good work* which they, it seems, by reason of their State connexion, were obliged to leave to our management.

You already gave us some ground to hope that the Archbp. of Cant. would not be disposed to take amiss our honest and sincere endeavours to promote the cause of Episcopacy in America, and we will depend on the continuance of your good offices with his Grace if he shall think any justification of our conduct necessary.

The compliment you were pleased to pay two of our clergy, in August last, occasioned an enquiry from the Bps. how that matter stood, lest *your* officiating for them should have been laid hold of as a precedent for employing others of the English Clergy, who might not pay the same regard to the authority of the Scottish Bps. which you have always shown. The letters we have received both from Mr Strachan and Mr Gleig give all the satisfaction we wish for on that point. And we are happy to think that you were disposed to exhibit such a public testimony of your acknowledging the Episcopal character in Scotland before you left the Kingdom. Our prayers and good wishes will therefore accom-

pany you wherever you are. I shall always be happy to hear of your welfare, and begging leave to add my respectful compliments to your son, I am with sincere esteem, Dear Sir, &c., &c.

P.S.—The worthy Bp. Seabury has kindly undertaken to deliver this, and if he can, into your own hands.

#### BISHOP SEABURY'S CONSECRATORS.

1.—The Rev. Robert Kilgour, Presbyter at Peterhead, was consecrated Bishop of Aberdeen, at Cupar, in Fife, by Bishop Falconar (of Moray), *Primus*, Bishop Rait (of Brechin) and Bishop Alexander (of Dunkeld), September 21, 1768; elected *Primus*, September 25, 1782.

2.—The Rev. Arthur Petrie, Presbyter at Meiklefolla, was consecrated Bishop Co-adjutor to Bishop Falconar, at Dundee, June 27, 1776, by Bishop Falconar, *Primus*, Bishop Kilgour, and Bishop Rose (of Dunblane); appointed Bishop of Ross and Caithness, July 8, 1777.

3.—The Rev. John Skinner, Presbyter in Aberdeen, was consecrated Bishop Co-adjutor to Bishop Kilgour at Luther-muir, in the Diocese of Brechin, by Bishop Kilgour, *Primus*, Bishops Rose and Petrie, September 25, 1782; appointed Bishop of Aberdeen in October, 1786; and elected *Primus* in December, 1788.

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To Dean Skinner, of Linshart, Aberdeen, the author of "Tullochgorum," the best Scotch song, according to Burns, that Scotland ever saw, is no doubt due a large share of the credit, attaching to Dr Berkeley and the Scottish Bishops, for the success to which the negotiations resulting in the Consecration of Dr. Seabury were brought; as the influence which he was able to exercise over his son, Bishop John Skinner, was very marked. This is evident from the words which, according to the Rev. Alex. Low, Longside, the Dean made use of on the occasion of a deputation of clergy waiting upon him to urge him to allow himself to be put in nomination for the office of Bishop, instead of his son: "You wish me to be Bishop, do you? Well, then, elect John. I shall then be Bishop all the same."

"The proposal to consecrate a Bishop for Connecticut," says Dean Skinner, of Forfar, the son of Bishop Skinner, "was no sooner proposed to Bishop Skinner, and communicated to his father, than the good man became its zealous advocate and supporter. The Bishops, Kilgour and Petrie (men of the greatest private worth, but alike timid in disposition, as at that time they had become infirm in body), he stimulated to compliance by arguments which eventually proved irresistible, while his own son, who would modestly have declined the active part which he was constrained to take, he encouraged to the work with a zeal equally ardent, but more according to knowledge, than the zeal exhibited by the patrons of modern Christian missions," etc.





# V.

## The Place of the Consecration.

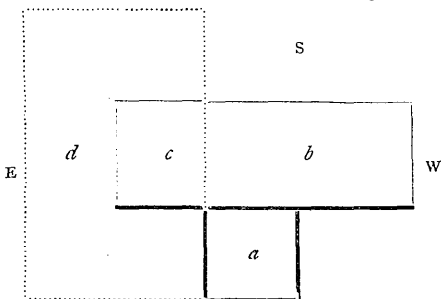
THE Rev. Dr Beardsley, of Connecticut, New Haven, U.S.A., having asked, in the *Scottish Guardian* of Dec. 5, 1879, for information respecting the site of Bishop Seabury's Consecration, the following letters (with plans) appeared in the *Scottish Guardian* of Jan. 9th and 30th (1880) respectively :—

(1.) From the Rev. F. KITCHIN, incumbent of S. James', Muthill, Perthshire.

When I was curate of S. Andrew's Church, Aberdeen, I compiled a sketch of the history of the congregation, which appeared in the *Scottish Guardian* of July 20, 1877. I did my best at the time to ascertain the site of the old chapel where the consecration took place, and the following is a brief result of my investigations. Till quite lately, the present building (the Wesleyan Chapel) had been supposed to occupy the site of the old dwelling-house and chapel. But it has been ascertained from the title-deeds that the house now standing west of the present chapel belonged to Bishop Skinner, and as there is no mention of his having built two houses, this was probably the one, or part of the one, in which he lived.

In Milne's plan of Aberdeen in 1789, a building of this shape is marked as the Episcopal Chapel, in which case (a) will be the dwelling-house, (b, c) the chapel, and (d) the part of the site of the old chapel on which part of the present one stands. In the *Memoir* of Bishop Skinner, which is pre-

The dotted line represents the site of the new chapel.



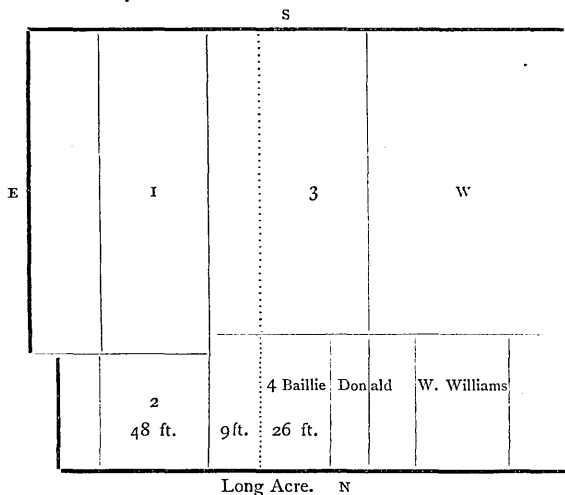
Long Acre. N

fixed to *Skinner's Annals*, we are told that the two upper floors of the dwelling-house were used as a chapel, but it is rather astonishing to read in the next sentence that it would hold between 500 and 600 people. The house now standing would certainly not contain them, as it measures about 24 ft. by 22 ft. It is most likely that the old chapel (*b, c*) was taken down to make way for the new one, and the house (*a*) left standing. The consecration would take place at the east end of the chapel (*d*); which (as I have said) is part of the site of the new chapel built facing north and south, and not east and west like the old one.

(2.) From the Rev. H. L. GREAVES, at that time (1880) incumbent of S. Andrew's, Aberdeen.

With the help of the Churchwardens, Mr Chivas and Mr Thomson, the latter a practical builder, and with that of Dr Grub, I have investigated carefully all the documents bearing on the matter that we could lay our hands upon, and much to our regret we are forced to the conclusion (acquiesced in by the compiler of the circular mentioned by Dr Beardsley), first, that there is nothing to show that the houses now standing in Long Acre, immediately west of the old chapel, ever belonged to Bishop Skinner, and secondly, that the house and chapel built by Bishop Skinner, and used by him between 1776 and 1795, were pulled down to make room for the chapel required by the increasing congregation.

The annexed plan illustrates the evidence of the title-deeds.



Nos. 1 and 2 are the site of the chapel still standing.

No. 1 was bought by Bishop Skinner from Thomas Spark in 1775. No. 2 from A. D. Fordyce also in 1775.

No. 3 was bought by Bishop Skinner from Charles Walker in 1794. Nine feet on the east side were reserved by the Bishop, and the remaining part sold to John Smith.

No. 4 forms the eastmost part of an original feu of 92 feet also feued by A. D. Fordyce to J. Smith, who sold 9 feet of frontage to Long Acre to Bishop Skinner in 1794.

There is no proof that the house which now stands on the westmost part of No. 4 ever belonged to Bishop Skinner. But there is an indication from a bond for an annual feu duty of 35s., granted by the Bishop to J. Smith in 1796, that a bargain had been entered into between them for the ground, which apparently had never been completed, as the disposition of this property to the present owner, Baillie Donald, says nothing of the site of the house having ever belonged to Bishop Skinner, although the back ground is distinctly mentioned as having been purchased from the Bishop, and a feu duty of 9s. payable for the 9 feet disposed by J. Smith to the Bishop, and from him to the trustees of the then S. Andrew's Chapel. The adjoining houses to the west now belonging to Messrs G. Donald and W. Williams form the balance of the ground originally feued from Fordyce by J. Smith, and make up exactly the 92 feet.

So much for the title deeds showing that Bishop Skinner obtained the site of the present chapel in 1775, the ground behind the still-standing houses in 1794, but the houses themselves not at all. Now for the minute-book of S. Andrew's Chapel.

Extract of minutes, 31st January, 1777. Meeting of committee chosen by Bishop Skinner "to attend to . . . the decent support of *the house and chappel* lately erected for the performance of Divine service." This committee give to their clerk a piece of paper showing list of contributors to Mr Skinner's *new house* in Long Acre; also on page 2 an account of money spent by Mr Skinner *on building the said house and furnishing the chappel part of it*; also a letter from Mr Skinner, in which he says—"On the two preceding pages you have an account of the whole money paid by me for the purchase of ground, and building thereon the house in Long Acre possessed by me *with the chappel therein*."

Extract of 13th May, 1794:—Resolved 1. That the present *chappel, dwelling-house, and ground* in Long Acre belonging to Bishop Skinner be purchased from him.—2. That with the materials of said house, as far as they can be useful, a new chapel be built on said piece of ground for . . . 780 people.

Extract of 29th November, 1794:—Bishop Skinner undertakes to advance £500 in addition to the £600 at which his "*present house and ground in Long Acre are valued*."

Extract of 5th August, 1796, showing the Bishop's account with the chapel, from which it appeared that he had expended as follows:—"By ground and materials of old house £600," *i.e.*, exactly the sum which the Bishop in minute of 31st January, 1794, said he had spent in buying he gave himself, and over and above the contributions he had received, the ground, and building the *house and chappel therein*, less the £50 which



From this I think it is clear that the house and chapel were not in any sense separate buildings, as Mr Kitchin thinks is shown by Milne's plan, but that they were under the same roof, and that they were pulled down to make way for the still-standing structure in Long Acre.

Dr Grub in a History of the Congregation of S. Andrew's, written in 1846, says that S. Andrew's Chapel in Long Acre was erected on the *site of the former dwelling house and chapel*. This history was read and approved by Bishop William Skinner who must have known the circumstances of the congregation from his father.

But while we must allow that the actual house in which Bishop Seabury was consecrated is gone, and that the precise site of that important event is uncertain, yet we are quite certain that the congregation of S. Andrew's is the lineal representation of that congregation in the midst of which the first American Bishop was consecrated.

#### SEABURY MEMORIAL WINDOW.

The congregation of S. Andrew's, Aberdeen, resolved, when erecting the handsome chancel to their church, two or three years since, that the East window should be made a memorial of the Seabury Consecration. Of the five lights, which illustrate respectively our Lord's Nativity, Baptism, Crucifixion, Resurrection, and Ascension, and commemorate Bishops Seabury, John Skinner, Kilgour, Petrie and William Skinner, the first, third and fifth lights have been already inserted. The "Seabury light" was in part the gift of American Churchmen. The "Kilgour light" was presented by Mr R. B. Horne, and the "William Skinner light" by the late Mr John Smith. The trustees of S. Andrew's are most anxious to fill in the remaining lights before October, but at present about £70 is still required to carry out the project. The Rev. R. Mackay, Curate of S. Andrew's, has undertaken the collection of the deficiency.

The following is the part of the inscription referring to Bishop Seabury :—

AD DEI MAJOREM GLORIAM  
ET IN PIAM MEMORIAM.

SAMUEL SEABURY, QUI, IN HAC URBE EPISCOPUS  
CONSECRATUS MDCCLXXIV.,

PRIMUS ECCLESIAE AMERICANÆ PRÆFUIT.  
OBIIT 1796.



## VI.

### The Concordat, or Agreement, between the Scottish and American Churches.

ON the 15th of November, 1784, (the day after Bishop Seabury's Consecration) the Scottish Bishops and the newly-consecrated Prelate, met in Synod, and agreed to certain articles, which were intended, as the document bore, "to serve as a concordate or bond of union between the Catholic remainder of the Ancient Church of Scotland and the now rising Church in Connecticut." The following were the articles subscribed by the contracting parties :—

"I. They agree in thankfully receiving, and humbly and heartily embracing, the whole doctrines of the Gospel, as revealed and set forth in the Holy Scriptures ; and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ, through His divine power and protection, who promised that the gates of hell should never prevail against it.

"II. They agree in believing this Church to be the mystical body of Christ, of which He alone is the Head and Supreme Governor ; and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent of all lay powers, it follows, of consequence, that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

"III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the members of both Churches may with safety and freedom communicate with

either, when their occasions call them from the one country to the other ; only taking care, when in Scotland, not to hold communion in sacred office with those persons who, under the pretence of ordination by an English or Irish Bishop, do, or shall, take upon them to officiate as clergymen in any part of the national Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

“IV. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations ; and, in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention, to observe such prudent generality in the public prayers with respect to these points, as shall appear most agreeable to Apostolic rules, and the practice of the primitive Church.

“V. As the celebration of the Holy Eucharist, or the administration of the sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible ; and, though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England that she also had more closely followed, than she seems to have done, since she gave up her first Reformed Liturgy, used in the reign of King Edward the Sixth, between which, and the

form used in the Church of Scotland, there is no difference in any point which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistic Service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and, if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

“VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

“VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his Church; and, being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.”



## VII.

### Bishop Seabury's Return to America.

THE newly-consecrated Bishop, after a voyage of three months, arrived at Newport, U.S.A., on Monday, June 20, 1785; and on the following Sunday he preached in Trinity Church there—the first sermon of an American Bishop in that country. New London, the place of his destination, was reached on Monday, June 27; and on the 2nd of August the clergy assembled at Middletown and received their Bishop. They reassembled on the following morning, and presented him with an address and confirmed their former election, recognising him as their Episcopal head. The Bishop having replied to the address pronounced the Apostolic blessing. And thus the American Church received her first Diocesan Bishop.

The following extracts from the address of the Clergy of Connecticut to their Bishop, delivered at Middletown on Aug. 3, 1785, will be read with interest:—

The experience of many years had long ago convinced the whole body of the clergy, and many of the lay members of our communion, of the necessity there was of having resident Bishops among us. Fully and publicly was our cause pleaded, and supported by such arguments as must have carried conviction to the minds of all candid and liberal men. They were, however, for reasons which we are unable to assign, neglected by our superiors in England. Some of those arguments were drawn from our being members of the National Church, and subjects of the British Government. These lost their force, upon the separation of this country from Great Britain, by the late peace. Our case became thereby more desperate, and our spiritual necessities were much increased. Filial affection still induced us to place confidence in our parent Church and country, whose liberality and benevolence we had long experienced, and do most gratefully acknowledge. To this Church was our immediate application directed, earnestly requesting a Bishop to collect, govern, and continue our scattered, wandering, and sinking Church: and great was, and still continues to be our surprise, that a request so reasonable in itself, so congruous to the nature and government of that Church, and begging for an officer so absolutely necessary in the Church of Christ, as they and we believe a Bishop to be, should be refused.

. . . . .

But, blessed be God! another door was opened for you. In the mysterious œconomy of His Providence He had preserved the remains of the Old Episcopal Church of Scotland, under all the malice and persecutions of its enemies. In the school of adversity, its pious and venerable Bishops had learned to renounce the pomps and grandeur of the world, and were ready to do the work of their heavenly Father. As out-casts, they pitied us; as faithful holders of the Apostolical commission, what they had *freely received* they *freely gave*. From them we have received a free, valid, and purely ecclesiastical Episcopacy, are thereby made complete in all our parts, and have a right to be considered as a living, and, we hope, through God's grace, shall be, a vigorous branch of the Catholic Church.

To these venerable fathers our sincerest thanks are due, and they have them most fervidly.—May the Almighty be their rewarder, regard them in mercy, support them under the persecutions of their enemies, and turn the hearts of their persecutors, and make their simplicity and godly sincerity known unto all men! And wherever the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us be spoken of for a memorial of them!

The following are extracts from the Bishop's reply to the address:—

The surprise you express at the rejection of your application in England is natural. But where the Ecclesiastical and Civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit may find their good dispositions rendered ineffectual, by the intervention of civil authority; and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue, should an amendment be attempted, demands serious consideration.

The sentiments you entertain of the Venerable Bishops in Scotland are highly pleasing to me. Their conduct throughout the whole business was candid, friendly, and Christian; appearing to me to arise from a just sense of duty, and to be founded in, and conducted by, the true principles of the primitive Apostolical Church. And I hope you will join with me in manifestations of gratitude to them, by always keeping up the most intimate communion with them and their suffering Church.

Bishop Seabury delivered his first Charge to the Clergy of his Diocese on Aug. 4, 1775, at Middletown. He was elected Presiding Bishop, Oct. 2, 1789, and was Senior Bishop, from 1789-96. He was first Bishop of Rhode Island, Nov. 18, 1790, to the time of his decease in 1796. He was in Holy Orders 42 years, and assisted at one consecration, viz., that of Bishop Claggett.

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While, however, the consecration of Dr Seabury brought relief and joy to many, yet, such was the jealousy and prejudice

with which intimation of the event was received in many parts of America, that it was made the occasion, on his return, of fresh attacks upon the Church, many looking upon the introduction of the Episcopate as savouring of disloyalty to the Republican form of government, a suspicion which might have been still greater had his consecration been received from England. Early in 1785, a warm discussion on the propriety of admitting Bishops into Massachusetts was carried on in the *Boston Gazette*—the same paper which, when the news from Aberdeen arrived, had exclaimed:—“Two wonders of the world—a Stamp Act in Boston and a Bishop in Connecticut!”

#### UNION OF THE SCOTTISH AND ENGLISH LINES OF SUCCESSION.

Between two and three years after Seabury's consecration, in answer to an application made by a representative body of Churchmen in all the American States, save Connecticut, to the English Bishops—and after political complications had been removed by Act of Parliament—the Rev. Wm. White, D.D. (chosen Bishop by the Churchmen of Pennsylvania), and the Rev. Samuel Provoost, D.D. (chosen Bishop by the Churchmen of New York) were consecrated on Feb. 4, 1789, at Lambeth Palace, London, by John Moore, Archbishop of Canterbury; Wm. Markham, Archbishop of York; Chas. Moss, Bishop of Bath and Wells, and John Hinchcliffe, Bishop of Peterborough.

The Church in America was now canonically complete, by the presence of three Bishops, who could unite in consecration for the perpetuation of the office. But it is recorded that a verbal understanding was had with the Archbishop of Canterbury, that no consecration should take place but with the co-operation of three Bishops of the English succession, and on Sept. 19, 1790, the Rev. Jas. Madison, D.D. (chosen Bishop by the Churchmen of Virginia) was consecrated at Lambeth Palace by the Archbishop of Canterbury and the Bishops of London and Rochester.

For several years a cloud hung over the validity of Bishop Seabury's consecration, (in consequence, it must be supposed, of the Scottish Episcopate not being considered

genuine on account of its non-connection with the State!) which was not wholly dispelled until the passing by the General Convention of the American Church, in 1789, of a resolution distinctly affirming its validity.

On the 17th of Sept., 1792 (three years after the validity of Seabury's consecration had been affirmed) the union of the two lines of succession was happily consummated—the occasion being the consecration of the Rev. Dr Claggett as Bishop of Maryland, when Seabury, White, Madison, and Provoost were the consecrating Bishops.

This was the *first* Consecration in the Church in America.

#### DEATH OF BISHOP SEABURY.

After an active life, in which he accomplished much that will not easily be forgotten, Bishop Seabury went to his rest on the 25th of February, 1796, having died suddenly of apoplexy. His remains were interred in the public cemetery at New London, but were afterwards removed and deposited in a crypt in the church. A handsome monument in the form of an altar-tomb, surmounted by a mitre, marks his resting-place.

The following words of Dr Beardsley might well form part of the good Bishop's epitaph:—"It must be admitted that Seabury was a man for the times, far-reaching in his views, of a bold and resolute spirit, who thought and spoke for himself, and spoke what he thought. He entertained a high opinion of the Church whose most dignified office he sustained. . . . He greatly deplored the growing indifference and infidelity of the age, and did everything in his sphere to counteract them."

#### BISHOP SEABURY'S MITRE.

In a thoughtful and pleasing volume of "Christian Ballads and Poems," by the Rev. A. Cleveland Coxe, M.A., of Connecticut, U.S.A. (now assistant Bishop of Western New York), of which an English edition was published by Parker, of Oxford, in 1853, the following note, referring to some verses on "Seabury's Mitre," occurs:—

Learning that the mitre worn by Bishop Seabury in his Episcopal



ministrations, was yet in existence, I had the curiosity to obtain it, through the Rev. Dr. Seabury, of New York, and placed it in the Library of Trinity College [Hartford], with an appropriate Latin inscription. An aged Presbyterian, the Rev. Isaac Jones, of Litchfield, came into the Library on commencement-day, 1847, and betraying some emotion at the sight, I said to him—"You probably have seen that mitre on Seabury's head?" He answered—"Yes; in 1785, at the first ordination in this country, I saw him, wearing his scarlet hood, and that mitre; and though I was then a dissenter, his stately figure and solemn manner impressed me very much. He was a remarkable looking man."

The mitre is of black satin, adorned with gold-thread needlework. The cross is embroidered on the front; and on the reverse, a truly significant emblem, the crown of thorns.





## VIII.

### Growth of the American Church during the Century.

WHEN we look back to the period at which the organization of the Church in the United States was undertaken, from 1783 to 1801, taking into account, also, all the attendant circumstances of that period, it would seem as though everything combined to hinder and to discourage the enterprise. The clergy were practically under no discipline; many of them seem to have come to America, because they were unsuccessful in England; and with but few exceptions they knew little of Church history and principles and still less of Church law. As for the Laity, many of them, even so late as the end of the 18th century, were afraid that, in the Order of Bishops, they saw something which would antagonize their Republican Government. South Carolina was willing to accept, as Scriptural, the Three Orders, but they added "no Bishop must ever live in her borders!" At first, the clergy, not excepting the Bishops, could be deposed by the vote of the laity alone. "Infidelity and fanaticism were increasing; and, on the whole, there never was a time when ministers were more needed or when it was more difficult to obtain them" than about the beginning of the present century.—*Living Church Annual* (Chicago), 1884.

How different, thank God, is the state of the Church in America at the present day. The four Bishops who united in the consecration of Dr Claggett, in 1792, had increased to 63 in 1880; the number of dioceses was then 48, and the number of missionary jurisdictions 13.

In 1820 there were 210 bishops and clergy; in 1830, 525; in 1840, 1059. This last number was increased in 1850 to 1558; and to 2065 in 1859. By 1871 the number had been augmented to 2875. At the last General Convention the number reported was 3355.

According to a tabular statement published in this year's issue of the *Living Church Annual*, Bishop Seabury is the first of a line of Bishops numbering no less than 133, consecrated for the American Church from 1784-1884.

The growth of the Church during the century has, indeed, been simply enormous, as the following tabulated statement, drawn up by the Committee on the State of the Church (appointed by the Triennial Convention held in Philadelphia last year), will show :—

STATEMENT SHOWING THE PROGRESS OF THE CHURCH, IN THE NUMBER OF DIOCESES, PARISHES, CLERGY, AND COMMUNICANTS, FROM 1832 TO 1883.

The dates are those of the several Triennial Conventions, and returns derived from less than the whole number of dioceses are indicated by appropriate notes.

| Date | No. Dioc's. | No. Parishes. | No. Clergy. | Whole No. of Communicants. | Whole No. of Baptisms. |
|------|-------------|---------------|-------------|----------------------------|------------------------|
| 1832 | 18          | 462 in 12 d.  | 592         | 30,939 in 16 d.            | 23,127 in 14 d.        |
| 1835 | 19          | 590 in 12 d.  | 763         | 36,416                     | 21,849                 |
| 1838 | 25          | .....         | 951         | 45,930 in 23 d.            | 18,751 in 12 d.        |
| 1841 | 25          | .....         | 1052        | 55,427                     | 34,465 in 23 d.        |
| 1844 | 27          | ..            | 1096        | 72,099 in 26 d.            | 37,129 in 22 d.        |
| 1847 | 28          | .....         | 1404        | 67,550 in 27 d.            | 33,774                 |
| 1850 | 29          | .....         | 1558        | 79,802 in 28 d.            | 42,025                 |
| 1853 | 30          | .....         | 1651        | 105,136                    | 48,157 in 28 d.        |
| 1856 | 31          | .....         | 1823        | 119,540                    | 70,527 in 30 d.        |
| 1859 | 33          | 2120          | 2064        | 139,611                    | 89,282                 |
| 1862 | 33          | 1728*         | 2286        | 124,340 in 23 d.           | 71,533 in 22 d.        |
| 1865 | 33          | 1687*         | 2450        | 148,068 in 26 d.           | 80,621 in 25 d.        |
| 1868 | 35          | 2299*         | 2662        | 195,835 in 34 d.           | 99,720                 |
| 1871 | 40          | 2767          | 2876        | 236,929                    | 117,267                |
| 1874 | 41          | 2741*         | 3082        | 282,359 in 40 d.           | 122,640 in 39 d.       |
| 1877 | 45          | 2401*         | 3086        | 297,387 in 40 d.           | 129,757 in 41 d.       |
| 1880 | 48          | 2917*         | 3355        | 344,789                    | 137,617 in 45 d.       |
| 1883 | 48          | 2937          | 3572        | 372,484†                   | 134,933                |

\* Incomplete; two or more dioceses not taking part.

† Estimating for 42 parishes omitted.

The most complete measure of the progress of the Church, for the period from 1832 to 1883, is the increase in the number of communicants; but the immediate comparison of one triennial report with the preceding one is not practicable, because of the incompleteness of the returns in some cases. By grouping the triennial periods, however, we find that the ratio of increase becomes clear, and that for the entire period of fifty years it averages twenty per centum upon each triennial report, the successive reports being so much greater in each case; and for the whole period, from 1832 to 1883, the increase is more than tenfold in the number of communicants.

During the fifty years from 1832 to 1883 the growth of the American Episcopal Church, as shown by the preceding tabular statement, has been such as to more than double the number of dioceses, eighteen to forty-eight; to increase the number of parishes in a large ratio, but less distinctly defined; to increase the number of clergy fivefold, 592 to 3582, and the number of communicants more than tenfold, 30,939 to 372,484; also the number of Baptisms in nearly the same proportion.

For the more complete statistics of the more recent part of this period, the number of missionary jurisdictions shows a gain of one hundred per cent. since 1871; the number of missions, the like gain; and the offerings, a gain of one hundred per cent. in the short period from 1868 to 1880.

In the Diocese of Connecticut, of which the Right Rev. John Williams, D.D., LL.D., is the third successor of Bishop Seabury, there are, according to the *Living Church Annual* for this year—187 Clergy, 166 Parishes and Missions, 14,455 Families, and 65,275 Individuals. During last year 1753 persons (infants and adults) were Baptised, and 975 Confirmed; there were also 632 Marriages and 1606 Burials. The number of Communicants is stated to be 21,044; Contributions for various purposes, \$443,193.82; Sunday School Teachers, 1756; Scholars, 15,206.

#### THE GENERAL CONVENTION.

The great legislative body of the American Church is the General Convention. It meets triennially, and consists of two houses—(1) the House of Bishops, in which all Dio-

cesan and Missionary Bishops have seats, and (2) the House of Deputies, made up of elected Deputies, four clerical and four lay, from every Diocese, and one Delegate of each order from every Missionary Jurisdiction. The following are the principal officials at the present time :—

*Presiding Bishop.*—

*Secretary of the House of Bishops.*—The Rev. Wm. Tatlock, D.D., Stamford, Conn.

*President of the House of Deputies.*—The Rev. E. E. Beardsley, D.D., LL.D., New Haven, Connecticut.

*Secretary of the House of Deputies.*—The Rev. Charles L. Hutchins, Medford, Mass.

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#### THE BISHOP OF EDINBURGH IN AMERICA.

At the Triennial Convention of the American Church, held in New York, October, 1880, the Bishop of Edinburgh, who, with the Old Catholic Bishop Herzog, went to the United States in order to confer with a Committee appointed by the Convention to consider the subject of Catholic Reform on the Continent of Europe, met with a most cordial reception. After a formal introduction to the House of Bishops, on the first day of the Convention, by the Bishops of Connecticut and Long Island, the Bishop of Edinburgh addressed the House as follows :—

It is with no ordinary feelings of thankfulness and satisfaction, right reverend brethren, that I accept your cordial welcome, and find myself, a Bishop of the Scottish Church, among you on the present occasion. As I was specially invited by one of your committees to attend this Convention in order to confer with you on an important question with which I had been personally connected—primarily through the office I held in the last Lambeth Conference—our Primus felt with me that it would not be expedient that I should appear as in any sense representing our Scottish Church. But this, you may be well assured, does not in the least affect the consciousness which I shall carry back to Scotland, greatly deepened and strengthened, of the most intimate relation which subsists between your Church and ours. I confess that I never until yesterday, when I saw before me the representatives of this great Church from all parts of this vast country, at all realised the extent of those results which, through God's blessing, had followed the bold and wise step—as you, right reverend sir, have most justly called it—by which the Bishops of the feeble and down-trodden Scottish Church were instrumental in introducing into this land the first element of the divine order of the Church of Christ ; never before did I feel so profoundly how vast a work God accomplishes by very small means, if only these means are used in accordance with His will ; and never before

did I recognise so clearly how signal a proof is here afforded of the reality and the power of that order, when blessed by Him, by this little seed having in comparatively so short a period grown into a mighty tree, bringing forth such abundant fruit. Be assured that the circumstance of my appearing among you unofficially, as far as the Scottish Church is concerned, will not make it at all the less my duty and my privilege to strengthen, by all means in my power, the bonds of our mutual relation, which I have learned to value far more than ever.

On his return to this country, the Bishop of Edinburgh, in the course of a Charge delivered to the clergy at the meeting of the Edinburgh Diocesan Synod, at the beginning of May, 1881, referred to his visit to America, and the impressions it had made on his mind, in the following terms :—

You are aware, that in consequence of my having been personally interested in the "Old Catholic" movement in France and Switzerland, I was invited to attend the triennial General Convention of the Church in the United States, which was held last October in New York, in order to confer with the Bishops and others there on matters relating to that movement. I was careful to explain that I did not attend as in any sense representing our Scottish Church, nor had I any personal claim to be regarded by them as a representative of this Church. But the simple fact that I was the first Scottish Bishop that had visited the United States, since the consecration of Bishop Seabury in 1784, was sufficient to call forth a demonstration of warm regard and deep affection and gratitude towards our Scottish Church, which I should be wanting in my duty to you as well as to our American brethren if I were to pass unnoticed. For some time previously to the Convention I was in the Diocese of Connecticut which, in token of the debt of gratitude which that diocese above the rest owed to Scotland, adopted me as its guest from the time of my entering the diocese to the day of my embarkation ; and in company with its honoured and beloved Bishop, a most worthy successor of Seabury, I visited scenes full of memories of that great and noble man, who more than any other of the first American Bishops impressed his own character on the Church movement there after the Revolution. Every Scottish Churchman must honour the memory of those three faithful Bishops who, at a time when this Church was reduced to four Bishops and about forty clergy, in spite of the timid counsels of many, and of the political dangers in which so bold a step might have involved this feeble Church, almost struggling for its very existence, yet dared to give to America that Episcopate which the Church of England, hampered by its relations to the State, had refused to give, and consecrated to the Apostolic office, in an upper chamber at Aberdeen, him whom the clergy of Connecticut had chosen for their Bishop. But I confess I never appreciated the profound importance, in the history of Christ's Catholic Church, of that act of Bishops Kilgour, Petrie, and Skinner, till I witnessed with my own eyes what its results have been and are at the present hour. This bold step of the Scottish Bishops averted, under God's blessing, dangers which might have entirely changed the course of events, and made the history of the Church in the

Western world totally different from that which, through God's mercy, it has been. For, at that time, there were some, and those leading men, among the clergy of the Church there, who despairing after the Revolution of receiving the Episcopate from England, and conceiving, through that want of appreciation of the principles of Church order which was too common at the close of the last century, that the shadow might suffice for the time at least if they could not obtain the reality, had proposed to "constitute a nominal Episcopacy by the united suffrages of the clergy and laity." If this spurious substitute for the Apostolic office had been once introduced on the plea of necessity at the time, it would probably have been fatal to the future development of the Church. And it is evident that at that time no help was to be obtained from England. The same excessive caution, which calls itself wisdom while it is only timidity, and the apprehension of possible dangers, while those that are real and present are overlooked, which have too often paralysed action in Church matters, as those who are acquainted with the history of the English Church in the Colonies too well know, then governed the counsels of all in authority in England. Difficulties are declared insuperable, and the question is not to be solved; when by one bold act, such as that of the Scottish Bishops, *solvitur ambulando*. And when they had acted, then England soon discovered that it was not prudent to allow America to owe the gift of Episcopacy exclusively to the disestablished and politically disabled Scottish Church. But while on many accounts, it has been undoubtedly an advantage to the American Church to be related to the Mother country by a two-fold line, which soon became blended in one holy bond of union; yet the Church there feels, and proclaims, that it is to Scotland that she owes her existence as an integral part of the great spiritual corporation of Christ's Catholic and Apostolic Church. And how stupendous are the results that, under God's blessing, have proceeded, in less than a century, from that faithfulness of our spiritual forefathers, is known to the whole Christian world. A Church which numbers already more than sixty Bishops, some of them presiding over dioceses in themselves more like separate nations, than single states of one vast nation; a Church not only steadily increasing in the numbers both of its clergy and its communicants,—for example, I observe an increase of nearly 50,000 in the latter during the last three years,—but also gaining, of late years especially, more and more moral and religious influence in that great Republic,—this the American Church is known to be by all who have given any attention to its late history. But fully to realise what this means, we must see that Church assembled, as it is every third year, in its General Convention, and speak there face to face not only with its Bishops but with its representative men, clergy and laity, from all the States of that vast country, bounded on the East by the Atlantic, and on the West by the Pacific, and find that however widely they may differ in many matters of political and social interest—many of them had been distinguished officers on one side and the other in the late war—yet one strong Church feeling, the unity of one Body and one Spirit, loyalty to their fellowship in one Holy Catholic Church, is common to all. There are two great truths which could not fail at that time to be deeply impressed on my mind, and which I would endeavour to impress

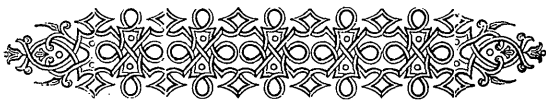
on yours, my brethren, as exemplified and illustrated in this chapter of modern Church History, on the first page of which stands the consecration of Bishop Seabury at Aberdeen. The one is the exceeding greatness and value of the results, which God causes to spring out of what may seem to the world very insignificant beginnings, if only those who have received a trust from Him in His Church are faithful and bold. The other is the reality and the spiritual power of that Divine order in Christ's kingdom, the first element of which, entirely separated from all adjuncts of worldly power, and authority of secular law, being imparted by the Scottish Church to America, was the little germ from which has grown a tree of the Lord, so stately and so strong, the branches of which have spread from sea to sea, and which every year brings forth more abundant fruit to the glory of Christ our Saviour.

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Under the heading of "A Notable Centenary," Canon Venables, of Great Yarmouth, in *Church Bells* (Aug. 1883), thus refers to the results of the consecration of Bishop Seabury :—

The hindrances which forbade his consecration in England are sad to think upon, and form one of the frequent instances where the Episcopate has not manifested the wisdom and resolution which the Church required and in which it allowed Erastianism to do much harm. The Episcopate was won, however, for America, and the good results which have followed may well satisfy the enquirer of the great benefits of Episcopacy. The Church of God in America is now become a mighty power for good. Amidst the many evanescent and changing scenes which that wonderful country exhibits, the Church appears as the most lasting and solid institution in the land. Possible improvements there are, undoubtedly, and it is to be feared that the poor are in America sadly untouched by Church influences,—a defect which needs a thorough reformation ; but ever since the introduction of Episcopacy the growth of the Church in America has been satisfactory and highly encouraging. The mistake has too often been made of not beginning any Church effort with the Episcopate.





## IX.

### Past and Present Position of the Episcopal Church in Scotland.

**I**N Part III. of this little work the condition of the Church 100 years ago is briefly described ; but that readers may the better be able to realise the importance which should be attached to the growth of the Church in Scotland in recent years, it will be necessary to consider the vicissitudes through which she passed during the 150 years prior to the consecration of Bishop Seabury.

The following sketch is reproduced from a sermon preached by our venerable Primus (Bishop Eden) in S. Mary's, Glasgow, on March 7th, 1880, and afterwards published by request :

The Episcopal Church was twice Established, and twice Disestablished, in the seventeenth century. It was *Established* in 1610, and again in 1661. On both occasions the *mode* of its establishment was the same. The Church of England consecrated its Bishops, and so gave them that Spiritual Authority, Order, and Mission, which the Church only can give, and which they have possessed and exercised ever since. The Sovereign and Parliament of Scotland made it the Established Church of Scotland, and so gave it Temporal endowments, and that Civil sanction and support which the State only can give to the Church.

It was *Disestablished* in 1638, and again in 1689-90. But there was an essential difference in the *manner* of its disestablishment on these two occasions. On the first occasion—in 1638—the General Assembly of the Church, which met in Glasgow that year, declared Episcopacy to be unlawful, deposed the Bishops from all spiritual order or office, and passed against them a sentence of ex-communication, which at that time carried formidable civil consequences. And all these measures were ratified and confirmed by the Sovereign and Parliament of Scotland.

But in 1689, when the Episcopal Church was for the second time disestablished, nothing of this sort was attempted. All that was then done was, to withdraw from it the Temporal endowments and other Civil advantages which it had received from the State in 1661. The Parliament of Scotland simply “abolished Prelacy and all superiority of any office in the Church above Presbyters ;” and in place of the

Episcopal Church which was thus disestablished, it established "the Presbyterian Church Government and Discipline," as "being," not, as we might have expected to find, as being most agreeable to the Will of God, but "as being most agreeable to the inclinations of the people," for so run the words of the Preamble of the Act by which the present Church of Scotland was established by Parliament. As the State had not given the Episcopal Church its *spiritual authority* in 1661, so the State did not attempt to take that spiritual authority away in 1689.

Neither did the newly-established Church of Scotland seek to deprive the Episcopal Church and its clergy of their spiritual functions, as had been done in 1638. The Bishops were neither deposed from their offices nor ex-communicated. Nor was the National Covenant, or the Solemn League and Covenant abjuring or condemning Episcopacy as unlawful, resumed as a Standard of the Established Church, much less imposed upon all the people, as in 1638 and 1644.

In a word, the Scottish Bishops, although stripped of all that the Scottish State had given them, were left in possession of all that the Church of England had given them at their Consecration at Westminster in 1661. They ceased to be Bishops of the Scottish Establishment, but continued to be Bishops of the Catholic Church of Christ.

The Scottish prelates, although no longer established, were recognised *by the State*, and are still recognised by the State, as possessed of all the Spiritual powers of Bishops. Thus, three years after the disestablishment of the Episcopal Church, Dr. Cairncross, who had been Archbishop of Glasgow, was appointed, by King William the Third, Bishop of Raphoe, in Ireland; and the latest evidence of *the State still* recognising the spiritual powers of the *present* Bishops of the Episcopal Church is afforded by the case of your own late Bishop Trower, who, on leaving Scotland, was appointed by the Crown to the Bishopric of Gibraltar.

Not only, however, did the State recognise the validity of the spiritual powers of the disestablished bishops, but they continued to be addressed by the Sovereign by the Territorial titles which they enjoyed before their disestablishment. Thus, Her Majesty Queen Anne, by a royal warrant under the sign Manual, dated at S. James's on the 17th of April, 1704, and again by a similar warrant, dated at Newmarket on the 4th of October, 1706, ordered the Lords Commissioners of the Treasury in Scotland to "order payment to be made," thus run the words of the warrant, to "order payment to be made out of the first and readiest of the Bishops' rents in Scotland, of one hundred pounds sterling to each of the four Bishops undermentioned, viz., to the Bishop of Edinburgh, to the Bishop of Aberdeen, to the Bishop of Moray, and Bishop of Dunblane." Both these warrants under the sign Manual, with the counter-signatures of the Secretary of State for Scotland, are preserved among the Records of the Exchequer at Edinburgh.

The persecutions to which the Church was subjected during the greater part of the 18th century, through the operation of the Penal Laws, are referred to, as before stated, in Part IV.

The more pleasing task of recounting the measures taken for freeing the Church of her chains of persecution, and of marking her subsequent growth and comparative prosperity, now remains to be performed. And, first of all, a description of the measures taken for the

#### REPEAL OF THE PENAL LAWS

must be given. For what follows in reference to this, recourse is again had to Dr. Grub's invaluable Ecclesiastical History, vol. iv., pp. 102-9.

Bishop Skinner, from the time of his consecration, had taken a leading part in all measures connected with the general welfare of the Church. He had supported the propriety of raising Seabury to the episcopate, and had defended the principle on which he and his brethren acted, in a sermon which he preached on that occasion. He had maintained the expediency of acknowledging the reigning family; and now that he was raised to the primacy, he directed his zeal and energy to an effort for obtaining the abolition of those penal enactments, which could no longer be justified by any supposed political disaffection, but which pressed heavily on the members of the communion over which he presided.

In the spring of 1789, the Primus and the Bishops of Edinburgh and Brechin proceeded to London, in order to lay their claims for relief before the government and the legislature. They had the assistance of most of the Scottish members of both houses. No opposition was made by the established Church; and, at a subsequent period, three of the most eminent of its ministers, Principal Robertson of Edinburgh, and Principal Campbell and Dr. Gerard of Aberdeen, gave their active support to the measure. Almost the only persons that opposed it were some of the qualified clergy of English ordination who officiated in Scotland.

In order that the prime minister, Mr. Pitt, and Lord Chancellor Thurlow, might be rightly informed as to the claims on behalf of the Episcopal Church, a paper was drawn up, under the direction of the bishops, by Sir James Allan Park, then a young barrister, entitled "The Case of the Episcopal clergy in Scotland, and of the laity of their communion." This document contained a recital of the Toleration Act of Queen Anne, and of the Penal Statutes of the reigns of George the First and George the Second; and concluded with a petition that the latter statutes might be repealed, and that the oaths ordered by the former so far as they had a retrospective effect, might be adjusted in such a manner that the Episcopal Church would be able sincerely and conscientiously to enjoy its benefits. A bill, embodying the proposed clauses, passed through the House of Commons without any opposition; but, in the House of Lords, an adjournment of the second reading was moved by the Chancellor, and its supporters thought it more expedient to acquiesce, than to provoke such an opponent.

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When the Primus and his colleagues returned to Scotland, they

prudently resolved to give an account to the whole Church of what had been done, with the view of consulting in common regarding a matter in which all were concerned. For that purpose, a convention of the bishops and clergy, and of lay delegates from all the congregations, was held at Laurencekirk on Martinmas day. This was the first occasion, since the Revolution, on which the laity had been summoned to meet for consultation along with the clergy. The Primus explained in his opening address that, as the object of the assembly was of a temporal nature, and not immediately connected with anything purely ecclesiastical, with anything, as he stated, regarding the doctrine, worship, or discipline of the Church, there was no necessity for proceeding according to ecclesiastical rule, or the canons of their own communion. He therefore declared that the meeting was no synod or assembly purely ecclesiastical, nor to be deemed a precedent for such in the Episcopal Church; and therefore that he claimed no right to preside. The Primus was unanimously chosen president of the convention, and it was resolved that each incumbent and each congregation should have one vote. The meeting approved of what the bishops had done at London, and named a committee of three bishops, three presbyters, and three laymen, with full power to take all farther measures for obtaining a repeal of the penal statutes.

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It was found impossible to introduce the relief bill for some time; but, in the year 1792, it was again brought forward, and on this occasion it was first proposed in the House of Lords. The Primus, at the request of the Scottish committee, repaired to London to watch its progress. The Lord Chancellor Thurlow was still unfavourable, though he did not directly oppose the introduction of the bill. At the second reading, he stated that it was desirable the clergy in Scotland should be ordained by English or Irish bishops. In answer to this remark, Bishop Horsley observed: "My Lords, with respect to the interests of Episcopacy in Scotland, my opinion is unfortunately the very reverse of that of the noble and learned lord. The credit of Episcopacy will never be advanced by the scheme of supplying the Episcopalian congregations in Scotland with pastors of our ordination; and for this reason, my Lords, that it would be an imperfect, crippled Episcopacy, that would be thus upheld in Scotland. When a clergyman ordained by one of us settles as a pastor of a congregation in Scotland, he is out of the reach of our authority. We have no authority there; we can have no authority there; the legislature can give us no authority there. The attempt to introduce anything of an authorised political Episcopacy in Scotland would be a direct infringement of the Union. My Lords, as to the notion that clergymen should be originally ordained by us to the ministry in Scotland, the thing would be contrary to all rule and order. No bishop, who knows what he does, ordains without a title, and a title must be a nomination to something certain in the diocese of the bishop that ordains. My lords, an appointment to an Episcopal congregation in Scotland is no more a title to me, or to any bishop of the English bench, or any bishop of the Irish bench, than an appointment to a Church in Mesopotamia."

The bill, as amended in committee, was finally agreed to by the Lords,

but, when it was before the Commons, it was discovered that, in consequence of its containing some money clauses, it would require to be thrown out, although it might again be immediately introduced. This was accordingly done; and it passed through the Commons with no objection . . . It again went through its various stages in the House of Lords, and, on the fifteenth of June, received the royal assent.

The Primus returned home on the passing of the statute. He had discharged the task imposed on him with faithfulness and ability. So far as the laity were concerned, the boon conferred was ample and sufficient. If the clergy were still liable to penalties for declining to take the oath of abjuration, if the adoption of the English Articles of Religion was imposed upon them, while they were expressly debarred from all the emoluments of the English Church, and were prohibited from officiating in its congregations, these obligations and restrictions were imposed in opposition to the wishes of the Bishop of Aberdeen, and notwithstanding the efforts which he made to obtain exemption from them.

#### THE DISABILITIES ACT.

Surprising as it may seem to many, it is not more than twenty years ago since the Clergy of Scottish Ordination have been able to obtain preferment in the sister Church of England, so keen was the antipathy which the State (on political grounds) evinced towards the Scottish Episcopate. It was left to the year 1864 to see the last vestige of the Penal Statutes abolished. In that year, what is known as "The Disabilities Act" passed into law; and even then, the fact of such an Act becoming law was due, in a large measure, to the strenuous exertions and the great personal influence which the late Duke of Buccleuch brought to bear in its favour; this service alone, had he done nothing else for the Church which he loved so well and served so faithfully, would have entitled his name to be for ever held in reverence by all Scottish Churchmen, as that of the man who was chiefly instrumental in liberating the Scottish Episcopal clergy from their last remaining fetters.

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Looking back upon her past chequered history (of which we have endeavoured to give an idea in the foregoing pages) and remembering, especially, "the shadow of a shade" to which she had been reduced, through persecution, towards the end of the 18th century, the present position of the Church in Scotland—considering that the religious sentiment of the country (as embodied in the State and Dissenting Churches of Presbyterianism) is still, to a large extent,

opposed to Episcopacy—calls for much thankfulness and inspires earnest feelings of hope for her future. As indicating the changed spirit with which our Church is at last being regarded by many outside her pale, the testimony of a Presbyterian writer, who lately contributed a letter to the *Aberdeen Journal* on the subject of Church Re-union in Scotland (now attracting so much attention on every hand), may be worth recording. He says—

“The increase of the Episcopal Church since the Penal Laws were abolished has been very great indeed. The work it has done in the way of building churches, parsonages, and schools is surprising. Its services attract large numbers of our people who have not yet joined it. It has been eminently successful in reaching two classes which the Established [Presbyterian] Church has lost, but which every national Church has a peculiar duty to attempt to bring together—the aristocracy and the poor. Lastly, it is in full communion with the great Church of England.”

Others of more or less influence in the Established Church (notably Dr Milligan) have similarly testified, besides showing that any scheme (having for its object the Re-union of Christians in this country) which would exclude from consideration the question of the expediency of bringing about a *rapprochement* with Scottish Episcopacy, must be singularly incomplete. As far as we can judge, however, the time is scarcely ripe yet for venturing to hope that anything like a real and lasting union between Presbytery and Episcopacy is at all possible. The recent debate in the General Assembly, on “Ecclesiastical divisions in Scotland,” has undoubtedly set men thinking, and the public discussion of the subject, by men of various shades of opinion, that has arisen, and likely to continue, as a result of that debate, may arouse a more earnest spirit of enquiry among our Presbyterian brethren in regard to the great truths of the Catholic Faith, as taught by our Branch of the Primitive Church. These truths are, we know, already accepted by not a few Presbyterians, and the number will no doubt go on increasing, as also will the desire for Christian Unity. The prospect therefore is bright for the fulfilment, in the near future, of what is now characterised as “an ecclesiastical dream”—viz., the union, in the fold of one Catholic and Apostolic Church of most, if not all, of the different religious bodies of Scotland.

Soon after the repeal of the Penal Laws the ecclesiastical organisation of the Church was completed. Each of the seven ancient dioceses of the country now has its Bishop, and Episcopal and Diocesan Synods meet annually. Spread over the country, there are now about 270 churches and missions,\* with nearly as many officiating clergy, a great number of whom have during the last few years had well-appointed Parsonages built for them; while official residences have

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\* From a return lately published by the Scottish Free and Open Church Association, it appears that at the present time close upon 100 of our churches and mission chapels are entirely Free and Unappropriated.

been provided for almost all our Bishops, whose incomes, however, from ecclesiastical sources, do not at present exceed from £550 to £700 per annum, but which, thirty years ago, averaged only about £150.

In this year of grace, 1884, we can say that between 70,000 and 80,000 of the people of Scotland belong to the Episcopal Church, of which number about 40 per cent., it is calculated, are communicants.

As regards the scholastic attainments and general culture of the Scottish Episcopal Clergy of the present day, it may be stated that a larger number of them possess University degrees than do those of any other religious body in Scotland, as many as 64 per cent. being thus distinguished; while of the Established Presbyterian Clergy, who are the next highest in this respect, only 45 per cent. have University degrees.

Within the last fifty years four new Cathedrals have been built and consecrated—viz., S. Ninian's, Perth (Early Middle Pointed—Butterfield, 1850); S. Andrew's, Inverness (English Middle Pointed,—Ross, 1866-69); Argyll and The Isles Cathedral, Cumbrae, built by the Earl of Glasgow (13th Century Style,—Butterfield, 1849; consecrated, 1876); S. Mary's, Edinburgh (Early English,—Sir G. G. Scott and J. O. Scott, 1879).\*

Two Theological Colleges have also been founded within the present century—one at Edinburgh, the other at Cumbrae, this latter being intended more especially for the training of those who wish to devote themselves to work in the Highlands, where a knowledge of Gaelic is an essential qualification.

In the general work of Education, too, the Church has not been behind; for several years past nearly 80 Day and Sunday Schools have been maintained, in which between 11,000 and 12,000 children receive instruction; two Public—Schools, viz., Trinity College, Glenalmond, founded thirty-five years ago, of which the Prime Minister (Mr. Gladstone)

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\* Of the work which these Cathedrals are doing for the advancement of the Church in this country, we can only speak from personal knowledge of that of one—S. Mary's, Edinburgh. The rapid growth, since the Cathedral was erected (through the benefactions of the Misses Walker), only five years ago, both of the congregation attached to it, and the agencies promoted for the benefit of all classes of the community that come under its influence, is simply marvellous. And how cheering it is to witness on Sunday, at the morning and evening services, very often between 2000 and 3000 persons of "all sorts and conditions of men" assembled within its stately walls, to participate in the worship of praise and thanksgiving which the Church so bountifully provides in her public offices. Surely the power for good which this Cathedral, with its staff of clergy and church-workers, is bound to exercise on the religious life of the Metropolis of Scotland, cannot but be considerable.

is one of the Governing Body, and S. Drostan's College, Aberlour, started only last year; also a Training Institution for School-mistresses, Dalry, Edinburgh, which was established in 1850—are directly connected with the Church; but in addition to these there are other schools of more or less importance, established on a Church basis—*e.g.*, The Loretto, at Musselburgh, &c., which may be said to be indirectly connected with her.

In the Foreign Mission field the Church has undertaken two distinct spheres of labour. These comprise (1) The Diocese of S. John's, Kaffraria, South Africa, for which a Bishop (Dr Callaway) was consecrated in S. Paul's Edinburgh, about ten years since. (2) The Chanda Mission in Central India, which is under the superintendence of the Bishop of Calcutta. The yearly contributions to these spheres of mission work, and in aid of objects not specified, entered under the head of "Unappropriated" and transmitted to the English Missionary Societies, averages £3000. A valued adjunct to the Foreign Mission work of the Church is the Churchwomen's Association, which in 1883 sent out to Kaffraria and Chanda grants of money and work to the value of nearly £1000.

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All this vitality is, no doubt, mainly the result of bringing into activity the corporate character of the Church. This was effected by the formation, in 1876, of

#### THE REPRESENTATIVE CHURCH COUNCIL,

which consists of all the Bishops and Presbyters, Diocesan Officials, Lay Representatives (being communicants within the Diocese,) one of whom is to be elected annually by each Congregation, and certain other representatives, nominated, (failing Congregational election,) by each Diocesan Council.

The function of the Representative Church Council is to be the organ of the Church in all matters of financial administration, to take cognizance of the whole financial affairs of the Church, to have custody of all the corporate funds of the Church, so far as committed to it, and to collect and distribute money for all Church purposes of a general or



corporate character, as distinguished from those which are strictly congregational or diocesan.

The Council is to meet annually, in rotation at certain chief towns in Scotland,\* and it appoints an Executive Committee, consisting at present of forty-three members—the seven Bishops, the Conveners of Boards, one clergyman and three laymen from each Diocese, and seven other members—which meets at least quarterly, to carry on such business as is delegated to it between the Meetings of Council.

The Council appoints Trustees, in whose names any capital funds are vested, a Secretary, a Treasurer, Auditors, and a Law Agent, and its business is conducted in Edinburgh, in Chambers situated at 94 George Street.

The Council has power at any Annual Meeting to make changes in its Constitution, provided only that such changes, to have effect, must be confirmed by the next Annual Meeting, and approved by the Episcopal Synod.

The following Funds are raised and administered by the Representative Church Council :—

1. *The Clergy Fund*.—The object of this Fund is to supply to every incumbent, if possible, an Equal Dividend of £100 a-year, in addition to what he may receive from his congregation; to provide for the Bishops such additional payment, (at present by three shares of the Fund for each, with £100 extra for the Primus,) as might constitute a “*better provision*” for them: and to provide such a sum (if any) towards the special support of the poorer charges, as may be required, over and above the Equal Dividend, for their due maintenance. The amount required, in order adequately to realise these important objects, may be roughly estimated at £20,000 a-year.

2. *The Endowment and Building Fund*.

3. *The Education Fund*.

4. *The Home Mission Fund*.

5. *The Foreign Mission Fund*.

6. *The Theological Hall Fund*.

7. *The Aged and Infirm Clergy Fund*.

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\* This year it meets in Aberdeen during the same month (October) and week as that in which the Seabury Commemoration is to be held.

Several charitable Funds are also in the hands of the Council, which are administered by it without deduction for expenses.

The Annual Report, containing much valuable information on the work and condition of the Church, is published early in each year. May be had of R. Grant & Son, Princes Street, Edinburgh; price 2d.

The following are the principal office-bearers of the Council:—

*President*—The PRIMUS.

*Members*—The Bishops, Deans, and Presbyters, the Diocesan Officials, and Lay Representatives.

*Trustees*—The PRIMUS, The BISHOP OF EDINBURGH, Mr JOHN MACKENZIE, Mr IRVINE of Drum, Mr WALKER of Bowland, Mr J. B. BALFOUR, (Lord Advocate,) Mr F. PITMAN.

*Executive Committee*—The Bishops, the Conveners of Boards, one Clergyman and three Laymen from each Diocese, and seven others.

*Secretary and Treasurer*—

OFFICES—94 George Street, Edinburgh.

According to the *Scottish Episcopal Directory* for 1884, there are no less than 30 Institutions of different kinds connected with and doing work for the Church, six of these being Sisterhoods, and nine Orphanages (of which the largest and most important is the Church Orphanage, Aberlour).

One of the oldest Institutions in connection with the Church is the Scottish Episcopal Friendly Society, which had its origin at the Convention summoned at Laurencekirk by Bishop Skinner, in 1792, to receive the report of the proceedings in carrying through the Act for the Repeal of the Penal Laws. An offering had been made to defray the expenses attending the passing of the Act. After paying all, there remained a balance of £91: this the Convention resolved should be set aside for the benefit of the widows and children of the clergy; and contingently for the relief of such of the members themselves as, from advanced age or other infirmity, are unable to perform their official duties. The Society is under the management of a committee, consisting of the Bishops of the Church, and of fifteen of the Clergy, being members

of the Society. The Secretary is the Dean of Aberdeen, and the Treasurer the Rev. A. Leslie, Folla-Rule, Rothie-Norman. The gross stock of the Society at the present time is £34,052. The amount paid to widows and families during the year 1883 was £1073, and the benevolent work of the Society may be gathered from the fact that no less a sum than £11,950 has been paid to the annuitants at present on the list.

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In the Press, the Scottish Episcopal Church is represented by—

1. *The Scottish Guardian* Weekly Newspaper, price One Penny, published by the St. Giles' Printing Co., Edinburgh.
2. *The Foreign Mission Chronicle of the Scottish Episcopal Church*, (the organ of the Churchwomen's Association in aid of Foreign Missions) published quarterly, by Messrs. Blackwood, Edinburgh.
3. *The Scottish Church Review*, (a monthly magazine of Christian Thought and Work) published by Messrs. Avery, Aberdeen, price 6d.
4. *The Scottish Episcopal Church Directory and Clergy List* published annually, price 1s., by the St. Giles' Printing Coy., Edinburgh; with which is incorporated the *Scottish Episcopal Church Almanack*, published also separately, with Table of Lessons, price One Penny.

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## THE LITURGY OF THE SCOTTISH EPISCOPAL CHURCH.

As is well known, the Church in this country has adopted as her own the liturgy contained in the "Book of Common Prayer," which, although called the "English Prayer Book," is not therefore the exclusive heritage of the Church of England. The 29th Canon of the Scottish Church enjoins "the use of the Book of Common Prayer in the celebration of Divine Worship and administration of the Sacraments and other rites and ceremonies of the Church." But the Scottish Church has also her own Communion Office, a brief description of which is herewith given.

## THE SCOTCH COMMUNION OFFICE.

The Scotch Communion Office was originally compiled by the Bishops in the reign of King Charles I. During the last century it was revised several times, in order to bring it into closer verbal conformity with the primitive Liturgies, and especially with that used of old in the Church of Jerusalem. But of the many versions of this Office, none has ever received Canonical authority.

It has many verbal and minor points of difference from the English Office, such as the alternative use of the Summary of the Law in place of the Ten Commandments, some additional Sentences in the Offertory, a short form preceding and following the oblation of the alms, the Consecration Prayer occurring earlier in the service, the insertion of the Prayer of Oblation, &c.

But the great feature which renders it in the eyes of many superior to the English office, is the insertion and position of the "Invocation" in the Consecration Prayer. Upon which subject we may quote the following words of Canon Bright, the well-known Professor of Ecclesiastical History at Oxford:—"Every Liturgical scholar knows that the Scotch and American Communion Offices are truer to the ancient liturgical order than the English in any of its forms, that of 1549 inclusive. They agree in placing the 'Invocation' of the Holy Spirit after the words of 'Institution,' and to the words 'these Thy holy gifts' they add 'which we now offer unto Thee.'"

The Eastern Church still teaches that the bread and wine offered on the altar are transmuted into the Body and Blood of Christ by the words of "Institution," *and* by the "Invocation" by the Church of the Holy Spirit. The Western Church holds that the words of "Institution" alone suffice for a valid consecration.

By the Canons drawn up in 1811 the Scotch office was considered as the authorised service, but permission was granted to use the English form in all congregations where it had been previously adopted. But in a later revision of the Canons, the order was reversed, and it was enjoined that the Scotch Communion Office might be continued unless the Incumbent and a majority of the Communicants should

concur in disusing it; but at Consecrations, Ordinations, and Synods, the English office was directed to be used. And this primary authority is still given to the English Communion Office by the Canons which are in force at the present time.

The Rev. W. Walker, of Monymusk, in his interesting "Life and Times of Dean Skinner," says in a footnote, referring to the Consecration of Bishop Seabury, p. 129:—"The importance of the Scotch Consecration of the first American Bishop has probably seldom been fully realised, even by Scottish Churchmen. One of the results was the *Scotticizing* of the American Prayer Book in its most solemn office—the Eucharistic—by the substantial adoption of the Scotch (and Eastern), instead of the English (and Western), mode of consecrating the elements. This probably seemed a small thing at the time. The nascent transatlantic Church was small. Its position and future were very uncertain. What had been done might be soon undone. But now, after a hundred years of trial, the prospect is very different. The little Church has remained true to its first love, and it has mightily grown and prospered. Let any one reflect what is likely to be the relative positions of the Scotch and English offices among the Churches of the Anglican Communion a hundred years, or two hundred years hence. Is it not possible that the Scotch office, instead of being used only in a small minority of Anglican Churches, may be used in the majority? It may have become the great Western as well as the Eastern use, and in all this, as in other matters, the New World will have 'redressed the balance of the old.'"

Bishop Williams of Connecticut has an article in the July, 1882, number of the *American Church Review*, on "The Scotch Communion Office," in which he proves with great learning, clearness, and force, that the Scottish Episcopal Church restored "the ancient order of the three structural elements of the Consecration Prayer of the Eucharistic Office," and he says that in giving to the American Church this primitive form, "Scotland gave us a greater boon than when she gave us the Episcopate."



## X.

### Increase of the Anglican Communion throughout the World.

**W**ITHIN the century commencing with Bishop Seabury's consecration, the Colonial Church may be said to have been established—Nova Scotia being the first among British dependencies to enjoy the privileges of a duly constituted Diocesan Episcopacy.

It was in the year 1787 that Bishop Inglis was appointed and consecrated to the See of Nova Scotia. At the present time 63 Bishops with about 2700 Clergy are faithfully ministering to the ever-growing populations that pour into our distant colonies from year to year—acting as guides to the young and inexperienced, and teaching the too often careless, or thoughtless, ones of the old country who go out to seek their fortunes in distant lands, that Christ's religion is of the same importance to them in their new, as in the old homes they have left behind. An important addition will shortly be made to this noble band of Colonial Church workers, many of whom have to endure, as itinerating clergy, hardships and privations little realised by those living in comfortable parsonages at home. The Hon. and Rev. Canon Anson (late vicar of Woolwich) having become deeply impressed with the magnitude of the work which it is the duty of the Church to endeavour to accomplish in the Colonies, decided a year or two ago to go out to Canada as a Missionary clergyman; he has now reluctantly consented to become the first Bishop of a new See (Assiniboia) created out of the vast Diocese of Rupert's Land, in the great North-West territory. He was consecrated on S. John the Baptist's Day (June 24) at Lambeth, by the Archbishop of Canterbury, who was assisted by the Bishops of London, S. Albans, Dover, &c. An American Prelate, the Bishop of Ohio, also took part in the consecration.

Assuredly, if the Church is to keep pace with the con-

tinued extension of Greater Britain, no efforts should be relaxed in her behalf—either at home, in the first place, or, afterwards in the different provinces where she may succeed in planting her standard—to guarantee that a sufficient supply of both men and means shall be forthcoming for the purpose of carrying on and developing the great Christian work which the Church is called upon to engage in, in every part of the habitable globe.

The first East Indian See (Calcutta) was founded in 1813; and the first West Indian See in 1824.

The Episcopate of Australia dates from the establishment of the See now called Sydney, in 1836; and, that of South Africa from 1850. Our own Bishop (Cotterill) of Edinburgh filled the See of Grahamstown, South Africa, as far back as 1856.

The Foreign Missionary Church has also been organised within recent years—the number of Dioceses formed and presided over by Bishops at the present time being little short of a dozen.

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While the spread of the Church abroad has been so marked, in England it has not been less real—especially during the last 30 years. The increase of the Episcopate (which is still going on), and the self-sacrificing zeal of many of the clergy, together with the energy and enthusiasm displayed by a large number of the laity, have resulted in greatly strengthening her hold on the affections of the people. As illustrating the power for good which the Church of England is infusing into all her work at the present time, especially in the crowded centres of population, we reproduce the following paragraph (which appeared a short time ago in one of the Church newspapers) regarding the success of a special effort recently made in Newcastle-on Tyne:—

It may be remembered that about three years ago Archdeacon Watkins accepted the curacy-in-charge of the parish of All Saints', Newcastle-on-Tyne, at the stipend of five shillings a year. There was an immense, dilapidated church, capable of seating 2000 people, but which for 10 or 12 years previously had not had 20 worshippers at any one time. The parish of 8000 work-people had been equally neglected, but the venerable curate had virgin soil without and no vested interests within. There had not been any pew appropriation because there had not been any congregation. Woe-begone though the edifice was, it was not subjected to church-wardendom as to seats. It is now no

unusual sight to see 2500 people crammed into this parish church at the Sunday evening services. Not only the chancel and the pulpit steps, but the pulpit itself, are sometimes crowded with a working class congregation, the clergy officiating and preaching from within the Communion rails. The loud roar of united voices in the General Confession, the Lord's Prayer, the Canticles, and the Apostles' Creed, and the other responses, and in the hymns, shows that the people thoroughly understand that the service is their own, and that they make it if the preacher makes the sermon. This change has not been brought about without giving up some starch and taking to solid work both outside and inside the church. Open-air services, house to house preachings, followed up by services in the church, appearing to be meant to reach God's ear, and to be the people's own voice. Not only reality, but the appearance of reality has been practised. The law is complied with in a Sunday morning and afternoon service, thus leaving the evening service for Mission purposes, and to become a permanent weekly Mission service. A single sheet of paper, given to each worshipper, contains on one side the Prayers, Canticles, a Psalm, and the Apostles' Creed, &c., and on the other side the Hymns to be sung. At first it was necessary occasionally to stop in the middle of the General Confession, or of the Creed, &c., to exhort the congregation to all join loudly, and then to begin again. In this way the people were taught as the service proceeded what was expected of them. But now the congregation make a "joyful noise," that needs no further exhortations. And this once desolate and neglected church is now the Father's House of crowded congregations, but who three years ago "never went nowhere."

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Nor has the Sister Church of Ireland been altogether behind (if not quite so free in her movements as many of her best friends would wish to see) in the march of progress. The disestablishment and disendowment of the Irish Church in the year 1871, although a great blow to her temporal position, have not impaired her spiritual vitality, but rather increased it; and the devotion to her of the majority of law-abiding Irishmen has been amply proved, both by the thorough manner in which the Constitution and re-organisation of the Church since her disestablishment took place was accomplished, and by the liberal support which her members have given to the Clergy Sustentation and other Funds. Considering, therefore, the difficulties which encompass her on every side, viz., in ministering among people who are, to a large extent, under the influence of a powerful ecclesiastical rival, and in a country which is being continually disturbed by political excitement, leading to lawlessness of the worst kind—the condition of the Church in Ireland is anything but unhealthy.



We will sum up our remarks under this heading (as printed on p. 51) by giving the following statistical summary :—Of the 86½ millions of Anglo-Saxons supposed to be scattered over the face of the earth, 20½ millions (or nearly one-fourth of the whole), it is computed, belong to the Anglican Communion, the remaining three-fourths being divided among eight or nine different sects. And who shall say but that these scattered remnants will not, ere another 100 years pass away be merged into the one great Anglo-Catholic Communion? For our own part we thoroughly believe that as Ignorance and Prejudice vanish before the light of Knowledge and Truth, so will each succeeding generation of English-speaking people evince a stronger attachment for, and be in greater sympathy with, the Anglo-Catholic Church, which, besides being the great depositum of Christian truth inherited and handed on from the Apostolic age, displays—in the language of the thoughtful Burke, whose sense of the Sublime and Beautiful will hardly be questioned—“The elemental poetry of true religion, in buildings, in music, in decoration, in speech, and in the dignity of persons with modest splendour, with unassuming state, with mild majesty and sober pomp.”





## XI.

### Seabury Centenary Observances in America.

THE following brief particulars in reference to the first of a series of three "Centennial Observances" of the leading events connected with the election and consecration of Bishop Seabury, are taken from Mr Walker's "Life and Times of Dean Skinner"; they occur in a Note which the author appends to his Section in Chapter VII. on the consecration of Bishop Seabury:—

The first of the centennial anniversaries, viz., that of the election of Dr Seabury by the Connecticut clergy at Woodbury, March 25th, 1783, was commemorated this year (1883) by suitable observances, both religious and social. Besides a thanksgiving, prepared by Bishop Williams, and offered up in all the churches of the diocese on Easter Day (March 25th), accompanied in many of them by suitable pulpit references, there was a special service held on the first available day in Easter week, in S. Paul's Church, Woodbury, consisting of "the Holy Communion at eleven o'clock, with short addresses by Bishop Williams and Dr Beardsley, the church being filled with a deeply interested congregation." "After the religious service, all in attendance were entertained at a bountiful collation prepared by the ladies of the parish, in the house where, one hundred years ago, the choice of Bishop Seabury was made, and, indeed, in the very room where the clergy met." The house is now occupied by a Methodist family, and the lady, when granting permission for the use of the historical room for the collation, added, "We can't allow any dancing!" It may be imagined with what glee the recital of this naive caution was received at the collation, especially by the sober-minded ecclesiastics, intent mainly on the realisation of the remote ecclesiastical past.

The other two series of observances—viz., the Consecration of Bishop Seabury, and his reception in America, will follow in due time.



## XII.

### Programme of Commemoration Proceedings in Scotland.

UP to the time of going to press with this portion of the Handbook, the following arrangements have been *provisionally* made for the Seabury Commemoration in Scotland.

On Sunday, 5th October, it is expected that in many of our churches some reference will be made to the event. In the principal churches of the various dioceses the preachers will be supplied from the ranks of the American and Anglican Episcopates so far as possible. In Edinburgh, the Archbishop of York and the Bishops of Albany and Iowa will preach in the Cathedral; the Bishop of Ohio (Bedell) in S. John's; and an English and an American Bishop in S. Mary's, Glasgow; but for other places special preachers have not yet been definitely selected.

On Tuesday and Wednesday, 7th and 8th October, the Centenary Meeting will be held in Aberdeen. There will be on both days early celebrations of the Holy Communion at all the churches in the city. On Tuesday forenoon there will be Matins with sermons in two or three of the larger churches—the preacher at S. Andrew's Church (the historical representation of that in which Seabury was consecrated) being in all probability his successor in the see of Connecticut; and in another probably the Bishop of Iowa, the official historiographer of the American Church. A public luncheon will be held on the same day for the reception of the guests of the Scottish Church, and the evening will be left free for receptions of a private or semi-private character.

On Wednesday meetings will be held in the morning and evening in the Albert Hall, Huntly Street, and large Music Hall respectively, for papers and speeches on Bishop Seabury's consecration and its results, and on the present work and inter-communion of the various branches of the Anglican Church. Up to the present the only speaker that has

been selected is Prof. Grub, LL.D., who will read a paper on the "Relations between the Scottish and American Churches." Admission to these meetings will be by free tickets. It is understood that the afternoon is to be left open for the purpose of allowing visits to be made to places of interest in the city.

An address of gratitude and congratulation, signed by the whole American Episcopate, is to be presented to the Scottish Bishops in Synod, just before the forenoon service on Tuesday, or Wednesday, in S. Andrew's Church.

It is possible that there may be a proposal made from America of bringing across two American Bishops-elect, to receive consecration in S. Andrew's Church, Aberdeen, during the Centenary Meeting. On our side, it has been proposed that a Pastoral Staff should be presented to the Bishop of Connecticut sometime during the Commemoration. We feel sure the proposal will be warmly taken up. Subscriptions for this purpose should be sent to the Bishop of Aberdeen, Albyn Terrace, Aberdeen.

In connection with the Centenary Meeting it is proposed to hold an exhibition in Aberdeen of objects of Church interest, historical documents, portraits, communion plate, &c.; the idea being to illustrate the state of the Church in Scotland about the period of Bishop Seabury's consecration.

The following Bishops are expected to be present at the meeting:—*From America*—the Bishops of Connecticut, Albany, Iowa, Quincy, Northern-New-Jersey, Ohio, and probably the Assistant-Bishop of New York, *From England and Ireland*—the Archbishop of York, (the English Primate has unfortunately had to express his regret that absence on the Continent will prevent him being present), the Bishops of Bangor, Derry, Lincoln, Winchester, Nottingham, Down and Connor, and Killaloe. At this distance of time from the date of the meeting English Bishops can hardly know whether their multiform engagements at home will permit them to visit Aberdeen, but several besides those mentioned have expressed their wish to do so. The English Church will probably be also represented by several of her best known clergy, while from the American Church such excellent representatives of the clergy as the Rev. Dr Beardsley

(the President of the Lower House of Convention, and the Biographer of Bishop Seabury), the Rev. Professor Hart, of Trinity College, Hartford, and the Rev. Dr Nevin, the American chaplain at Rome, have promised to attend.

A conversazione is to be held in the Music Hall Buildings on the evening of Thursday, 9th October, to which these guests of the Scottish Church, and members of the Representative Church Council, will receive invitations.

The arrangements for the Centenary proceedings are being made by a Committee of Bishops, and by a local Committee of which the Bishop of Aberdeen and Orkney is convener, and which comprises the leading clergy and laymen of the Diocese. The Rev. J. S. Wilson, Woodhead, Fyvie, is honorary Secretary, while the Rev. W. H. Bleaden, and Mr J. P. Cumine, 4 Correction Wynd, Aberdeen, are Reception Secretaries. A small Committee of laymen in Edinburgh has also been appointed to co-operate with the Committee in Aberdeen.

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# CHURCH CONGRESS AT CARLISLE.

SEPT. 29, 30, OCT. 1, 2, 3, & 4, 1884.

THE

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To add to the interest of the Exhibition, there will be an extensive LOAN COLLECTION of Objects of Ecclesiastical Art. A descriptive account of the Exhibits will be embodied in the

### Guide to the Church Congress,

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